AN

# ESSAY

Towards a PRACTICAL

# Engliſh Grammar,

DESCRIBING THE

GENIUS and NATURE

OF THE

# Engliſh TONGUE.

Giving Likewiſe,

A Rational and Plain ACCOUNT of GRAMMAR in General, with a familiar EXPLANATION of its Terms.

*By* JAMES GREENWOOD,
Sur-Maſter of St. *PAUL*'s-School.

*Extera quid quærat, ſua qui Vernacula neſcit?*

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BRITISH MUSEUM

TO

# Dr. *Richard Mead*,

## Fellow of the College of Physicians in *London*, and Fellow of the ROYAL SOCIETY.

*SIR*,

OUR giving me leave to put the *First Edition* of this *Essay* under your Protection, encourages me to lay the *Second* there also: And indeed it would be great Ingratitude as well as Imprudence in me, to offer to remove it from that Shade, under which it has received both Strength and Security.

Beſides, I could not deny my ſelf the Pleaſure of taking Notice, that as your good Senſe, quick Apprehenſion, your ready and ſolid Judgment have diſtinguiſhed you in all the uſeful Parts of Polite Learning: So your Paſſionate Love towards it, has made you one of its Principal Patrons. To theſe Qualifications having joined the Knowledge of Men and Things, you ſoon found Means of becoming ſerviceable to Mankind, in that which is of the greateſt Uſe and Value, the Preſervation and Reſtoration of Health, and have attained to that Skill and Knowledge in your Profeſſion, which, as the wiſe Man has obſerved, ſhall lift up the Head of the Phyſician, and make him to be had in Admiration in the Sight of Great Men.

*I am*, SIR,

*Your moſt Obliged*

*Humble Servant*,

JAMES GREENWOOD.

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# THE PREFACE.

I *NEED not, I hope, make any* Apology *for publiſhing a* Gram-mar *of our* Mother Tongue, *ſince it is too plain and evident, how neceſſary a Performance of this Nature is, and eſpecially for thoſe Perſons, who talk for the moſt part juſt as they have heard their* Parents, Nurſes, *or* Teachers, (who likewiſe may happen to be none of the beſt Speakers) *talk; without ever taking the Matter into any farther Conſideration: It is indeed poſſible that a Young* Gentleman *or* Lady *may be enabled to ſpeak pretty well upon ſome Subjects, and entertain a Viſiter with Diſcourſe that may be agreeable enough: Yet I do not well ſee how they ſhould write any*

*Thing with a tolerable Correctneſs, unleſs they have ſome Taſte of* Grammar, *or expreſs themſelves clearly, and deliver their Thoughts by Letter or otherwiſe, ſo as not to lay themſelves open to the Cenſure of their Friends, for their blameable* Spelling *or falſe* Syntax.

*For which Reaſon after ſeveral others, I have endeavoured to explain the* Principles of Grammar *in ſuch a perſpicuous and familiar Way, as may rather incite, than diſcourage the Curioſity of ſuch who would have a clear Notion of what they ſpeak or write. And herein I have had a Regard to three Things: In the* firſt place *I was deſirous to do what in me lay, to excite Perſons to the Study of their Mother Tongue.* Secondly, *To give ſuch a plain and rational Account of* Grammar, *as might render it eaſy and delightful to our* Engliſh *Youth, who have for a long time eſteemed the Study of this Uſeful Art very irkſome, obſcure and difficult: And this their wrong and hard Notion ſeems to have proceeded, partly from the unpleaſing and diſadvantagious Manner it has been delivered to them in, and partly through the Want of having every Thing explained and cleared up to their Underſtanding as they go along: Not to mention the Teaching them* Grammar *in* Latin, before they have learned any Thing *of it in* Engliſh. *And every Body muſt readily grant that the Way to come to a true and clear Knowledge of any Art, is to explain Things* unknown, *by Things that are* known. *And I dare be bold to ſay,*

*that*

*that if the* Grammar *of our own Tongue was firſt Taught in our Schools, our Youth would in a far leſs time, than they now commonly do, attain to an Underſtanding of the* Latin *Tongue, and alſo be better prepared for the Study of Things. My* third *Aim that I had in the writing this Treatiſe was, to oblige the* Fair Sex *whoſe* Education, *perhaps, is too much neglected in this Particular: But I ſhall give you my Thoughts of this Matter, by tranſcribing part of a Letter which I wrote ſome Time ago, to the* Ingenious Author *of the* TATLER *upon this Head.* ——

" But among all the various Subjects, of " which you have ſo excellently treated, " there is none that is of that Importance " to the Publick, as the *Education* of Chil- " dren: For what can be a greater or more " noble Deſign than the Building up of a " Man? Or rather of making Mankind " more happy? This Sir, is what you are " going to do, ſince by the Improvement " of the *Female Sex*, you will of courſe add " to the Happineſs, Pleaſure and Advantage " of the *Male*. And I have often with " concern reflected on the Negligence, not " to ſay Ingratitude of our Sex, who ſeem " ſo generally careleſs in Cultivating and " Adorning the Minds of thoſe Beautiful " Creatures, that are the Delight and Or- " nament of Mankind. Nay, what can be " greater Injuſtice than for a Father to find " fault with the Weakneſs and Ignorance

" of

" of Women, and yet neglect to cure the
" Weakneſs, or inſtruct the Ignorance of
" his own Daughter. There can be no juſt
" Excuſe made for ſo great a Piece of Neg-
" lect in the *Education* of the *Fair Sex*:
" And all that can be ſaid is, that it is the
" Cuſtom, and we know not what Mea-
" ſures to take to put Things upon a bet-
" ter Foot: But this, Sir, is what we hope
" and expect from you, *&c.*" *I have therefore endeavoured to render every Thing eaſy and familiar to them, by explaining every Word that might hinder their learning theſe Matters with Pleaſure.*

*I have in this Book taken in every Thing that was Material from Dr.* WALLIS, *but He Writing for Foreigners and in* Latin, *I have not purſued his Method; as not being every where anſwerable to my Deſign.*

*I pretend not to call this a* Compleat Grammar, *(no ſuch Thing being to be expected from any one Perſon) but an* ESSAY, *in which I have to the beſt of my Abilities, conſulted the Genius of our Language.*

*I muſt here confeſs, that I have been very much obliged in the following Papers to Bp.* WILKINS's Real Character, *Dr.* WALLIS, *Dr.* HICKES's Saxon Grammar, *and I muſt alſo take notice, that in two or three Places I have made uſe of Mr.* LOCK's *Expreſſions, becauſe I liked them better than my own.*

# The PREFACE.

*As I am very much obliged to ſeveral Eminent and Learned Gentlemen, who have honoured this Work with their Approbation: So I am in a particular manner to return Thanks to the Reverend and Learned Dr.* SAMUEL CLARK, *Rector of St.* James's, *who did me the Honour to make Corrections to the whole Work: My Thanks are due likewiſe to my Learned Friend Mr.* JOHN DENNIS, *for his Eſſay towards an* Engliſh PROSODY. *I ſhould be unjuſt to Mr.* ANDREW READ, *of* Eton, *if I did not own the Favour of the judicious Remarks, he was pleaſed to communicate.*

*The Places marked with an Aſteriſm or Star, are what are moſt neceſſary to be learn'd at the firſt going over: But what is to be learned, and what paſſed by, the diſcretion of the Teacher will better determine.*

*If any Gentleman will be pleaſed to make any Amendments or Additions to This, they ſhall be gratefully acknowledged and inſerted in their proper Place, by*

His humble Servant,

J. G.

## Part of a Letter from Mr. ANDREW Ross, Profeſſor of Humanity in the Univerſity of GLASGOW, to the Author.

*I had the Benefit of reading your* Grammar, *ſoon after it was publiſhed: I was, and ſtill am, mightily pleaſed with it. I put it in the Hands of all my Scholars, as ſoon as I could get Copies enough to this Place; and now, ſeveral Months ſince, I could give my* Probatum eſt *to the great Uſe of both the* Matter *and* Method. *I have occaſioned ſome young* Perſons *of* Quality *and* Diſtinction *in the Country to begin the firſt Elements of Grammar Learning with it, and have partly ſeen, and partly been adviſed by Letters from their* Tutors, *that they have reaped great Advantages from it. Your* Familiar Queſtions *upon each Chapter, which I think are conceived with much Diſcretion, are of great uſe, eſpecially to the younger Scholars. I think your* VOCABULARY *anſwers the End of it extremely well, there can ſcarce be more of Nature and Things contained in ſo little Room, nor that more methodically ranged,* &c.

A Cha-

## A Character of this GRAMMAR given by the Reverend Mr. ISAAC WATS, in his Book, Intituled, *The Art of Reading and Writing* Engliſh.

*Thoſe who have a Mind to inform themſelves more perfectly of the Genius ana Compoſition of our Language, either in the Original Derivation of it, or in the preſent Uſe and Practice, muſt conſult ſuch Treatiſes as are written on Purpoſe; amongſt which, I know none equal to that* Eſſay towards a Practical Engliſh Grammar, *compoſed by Mr.* JAMES GREENWOOD; *wherein he has ſhown the deep Knowledge, without the haughty Airs of a Critick: And he is preparing a new Edition with great Improvements, by the friendly Communications of the Learned World. When that ingenious Author has finiſhed the Work he deſigns, if he would deny himſelf ſo far, as to publiſh a ſhort* Abſtract *of the* three firſt Parts *of it, in two or three Sheets, meerly for the Inſtruction of common* Engliſh *Readers; I am well aſſured it would give them an eaſier and better Acquaintance with the* Nature of Grammar, *and the* Genius of their Native Tongue, *than any Treatiſe that has ever yet come within my Notice.*

Part

## Part of a Letter from the late Learned Dr. HICKES to the Author.

*Sir, I now give you very hearty, though very late Thanks, for your Elaborate Eſſay towards a Practical* Engliſh Grammar, *which I read with great Pleaſure; having had Thoughts for many Years to make an* Engliſh Grammar, *for which you will imagine I was in ſome meaſure Qualified, by my Knowledge of the Ancient* Saxon *and* Dano-Sax-Engliſh, *as well as inclined to ſuch a Work,* &c.

THE

# Dr. *WALLIS*'s

# PREFACE,

## With ADDITIONS.

The *Additions* have this Mark before them (ᵒ)

SINCE *it is cuſtomary to addreſs the Reader at the Beginning of a Work; I think, I ought alſo to ſay ſomething by Way of Preface, as well to ſhew the Reaſons why I undertook this Work, and what I have done in it, as to give an Account of the Riſe and Progreſs of the* Engliſh Tongue.

The Engliſh Tongue.

*The* Engliſh Tongue, *which we are to treat of, and which is now ſpoken, not only in* England *but in* Scotland, *is not that ancient* Britiſh Tongue *which the firſt* Britains *formerly uſed; nor indeed any Branch of it, but a*

*quite different one, brought hither by Strangers from foreign Parts.*

The old Britiſh Tongue.

*There was ſpoken among us formerly a very ancient Language full of Beauty and Elegancy; common to us with the Neighbouring Inhabitants of* * Gaul. *For whether this Iſland was formerly join'd to* Gaul *by an* Iſthmus, *or whether it has always been diſ-join'd by the Sea, and had no Commerce with it but on the Score of Neighbourhood, or whether we received our firſt Inhabitants from them, or they from us, or from the* Phœnicians, *or* Trojans, *or elſewhere; This is certain, that both Nations had formerly the ſame Language and the ſame Cuſtoms: And truly, in my Opinion, the* Galli *and* Walli, *that is, the Inhabitants of* France *and* Wales, *have one common Denomination; for the Change of the Letters* G *and* W *is very common, and* Wallia, *which we call* Wales, *is in the* French *Language* Gales; *and in the* German *Tongue, the* Gauls, *or* French, *are called* Walſhen. *It is generally agreed upon, that the People which are called* Walli, *or* Wallones, *are the* Gauls *or* French; *namely, the Inhabitants of* Artois, *and the Parts adjacent; as alſo thoſe of* Lombardy *(which lies between the* Alps *and the River* Rubicon) *called* Gallia Ciſalpina; *and* Gaſcoigne, *is likewiſe called* Vaſconia. *So the* French *Words,* guerre, garant, gard, gardien, garderobe, guiſe, guile, gage, guichet, guimblet, guerdon, Guillaum, gagner, gâter, guetter, *&c. ſignify the ſame with theſe* Engliſh *Words,* War, warrant, ward, warder, wardrobe, wiſe, wile, wager, wicket, wimble, reward, William, to win, to waſte, to wait, *&c. So what are called in Latin* Juglandes, *in ſome Parts of* England, *we call* French Nuts, *in other Parts, they are in the ſame Senſe called* Wall-Nuts, *that is* Walſh-Nuts. *So the* Galatians, *or* Gallo Græcians *are ſaid to have carried away their Language with them out of* Gaul, *and according to* Strabo, *ſpoke two Languages, their own and the* Greek: *and, perhaps, after the ſame Manner,* Galloway, *in* Scotland, *had its Name.*

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* By *Gaul*, we are to underſtand ancient *France*.

*But this old Language, ſpoken in common by the* Gauls *and* Britains, *was before any thing recorded in Hiſtory; ſo that we cannot trace the Original of the Tongue and People, but by Conjectures, or by Hiſtorians, upon whoſe Credit we may not entirely depend; and perhaps this, as the other Mother Tongues, had its Riſe at the Confuſion of* Babel: *For it ſtill has a great Affinity with the* Eaſtern *Languages, as appears not only in the Derivation of Words, as* John Davies *has remarked in his* Welch *Dictionary, and* Samuel Bochart *in his* Geographia Sacra, *or* Sacred Geography, *who thinks that the very Name of* Britain, *is derived from the* Arabick *or* Punick *Language; namely that* Βρεταννικὴ Bretannike, *comes from* Barat anach, *which ſignifies the Land of* Tin *and* Lead, *and that the* Britiſh *Iſles were called by the* Greeks Caſſiterides, *a Word of the ſame Signification with* Bretannike: *But likewiſe in their Syntax, which is performed by* Prefixes *and* Affixes, *and the various Permutation of the State, as appears from the Grammars of the* Welch *Language, publiſhed in* Latin *by* John Davies *and* John David Rice: *For as the* Hebrews *have a* State Abſolute, *and a* State *of* Regimen; *ſo the* Welch *have, as they expreſs it, a* Primary, Soft, *a* Liquid *and* Aſpirate State, *according to the Variety of Conſtruction; to which I ſhall add, that the joining to Perſons Names the Names of their Fathers, Grand-fathers, and perhaps others of their Anceſtors, was a Cuſtom of the* Eaſtern *Nations; for Example,* John David Rice, *or to ſpeak in their own Dialect,* Sion ap Dafyd ap Rhys, *is the ſame as* John *the Son of* David, *the Son of* Rice; *and though now a-days they have the Names of their Families after the Manner of the* Engliſh, *yet they are for the moſt Part meer Patronymicks; for the Names,* Price, Powel, Bowel, Bowen, Pugh, Parry, Penry, Prichard, Probert, Proger, *&c. are no more than* Ap Rhys, Ap Howel, Ap Owen, Ap Hugh, Ap Harry, Ap Henry, Ap Richard, Ap Robert, Ap Roger, *&c. And* Jones, Jenkins, Davyes *are meer Patronymicks,* Gryffith, Morgan, Howel, Teudor, Lluellin, Lloyd, *&c. are the Names of Anceſtors; though the Word* Ap, *that is,* Mab *a Son, be left out; and ſo we are to judge of moſt of their other Names. But we muſt not diſcourſe too largely of theſe Matters; thoſe that would be farther informed, I refer to the* Britiſh *Hiſtory of* Ponticus Virunnius, *and to the Itinerary and Deſcription*

It hath great Affinity with the *Eaſtern* Languages.

*of*

*of* Wales, *written by* Giraldus Cambrenſis; *and to Mr.* David Powel's *Latin Annotations on both thoſe Authors: They may likewiſe conſult two Philological Treatiſes of Mr.* John Davies, *one of which is at the Beginning of his Dictionary, the other in his Grammar; and two like Treatiſes publiſhed by Mr.* John David Rheſus, *or* Rice, *and prefixed to his Grammar; one of them his, and writ in* Welch, *the other writ in* Latin, *by Mr.* Humphrey Prichard; *the Deſcription of* Britain, *by Mr.* Humphrey Lloyd; Cambdens Britannia, *and* Bochart's Sacred Geography, (Part 2. l. 1. c. 39, 41, 42.) *And beſides theſe,* Biſhop Uſher's Antiquities of Britain, Verſtegan's Antiquities *in* Engliſh. H. Lloyd's Chronological Hiſtory of *Wales, publiſhed in* Engliſh *by* David Powel; Brerewood's Enquiries *in* Engliſh; *and other Books of the like Subject, where may be found many Monuments of uncommon Learning; and although ſome Fables may be mixed among the moſt ancient Writings, as is common in the Accounts of a very old Date, yet without doubt, there is likewiſe a great deal of Truth to be met with.*

How this old Language came to be diſuſed in *Gaul*, and of the Original of the modern *French* Tongue.

*But the ancient Language of both Nations is now almoſt every where loſt. As to* Gaul *or* France, *after the* Romans *had ſubdued it, they endeavoured to introduce their own Language, and therefore publiſhed all their Edicts, and other Writings in* Latin; *ſo that the old* Cantabrian *or* Biſcain *Language in* Spain, *and that old one uſed in* France, *by Degrees grew obſolete, and came under the ſame Subjection with the People, and in its Room ſucceeded a broken kind of* Latin, *and this was called* Romance, *or* Romanſhe, *the* Roman Tongue; *but nevertheleſs it ſtill retained ſome Words of the old Language.* "*The* Spaniards *call, to this Day, ſuch Verſes as they make* "*in their Language, by the Name of* Romances; *and ſo* "*did the* French *alſo, as may appear by the Title of the* "*Poeſy, written in* French *by* John Clopinel, *alias,* Meung, "*called,* Le Romant de la Roſe; *and afterwards tranſlated* "*into* Engliſh *by* Geffery Chaucer, *with the Title of* The "Romant of the Roſe. *And hence comes our Word* Ro-"mances.

*But when the* Franks, *or* Franconians, *a People of* Germany, *were led by* Pharamond *into* Gaul, *or* France, *they brought with them their own Language, which was of the ſame Original with the* German, *and our* Engliſh, *and not very much different from both, which continued amongſt them for ſome time, and was called* Lingua Franca, *the* Frank, *or French Tongue, 'till the* Gauls *or* Franks *becoming one People, the* Franks *learned that broken or corrupt kind of* Latin *which prevail'd among the* Gauls, *mingling, without doubt, many Words of their own with it; yet they preſerv'd their old* Syntax, *which is indeed the ſame with the* Teutonick, *but as different from the* Roman, *as it is from the old* Gauliſh; *ſo that we cannot ſuppoſe that this Syntax was either received by the* Romans, *or tranſmitted to us by the ancient* Gauls; *and we may affirm the ſame thing of the* Italian *and* Spaniſh *Syntax, that the* Lombards, Goths *and* Vandals, *brought it thither out of* Germany. *And hence the* Modern French *had its Original, which ſtill keeps its Name, as the People themſelves do from the* Franks. *So that the ancient* Gauliſh *Language is almoſt entirely loſt in* France, *remaining only among the Inhabitants of* Bretagne, " *who were a Colony from our* " Britains *of this Iſland.*

" *And becauſe the foreſaid old and true* French, *was in* " *a Manner all one with our ancient* Engliſh; *I will, to ſa-* " *tisfy the curious Reader, give him here a taſte thereof* " *in theſe few enſuing Verſes, which are taken out of* Otfri- " dus's *Preface to the four Goſpels, tranſlated by him about* " *four hundred Years ago, out of* Latin *into* French *Rhime.*

| | |
|---|---|
| Nu wil ih ſcriban unſer heill. | *Old* French. |
| *Now will I write our Health.* | |
| *Salvation.* | |
| Evangeliono | Deil. |
| *Of the Goſpel,* | *the Deal,* |
| | *the Part.* |
| So iſt nu hiar | begunun. |
| *So is it now here* | *begun.* |
| In Frenkiſga | tungun. |
| *In the French* | *Tongue.* |

" *Hereby it may appear, to ſuch as are any whit acquaint-* " *ed with our old* Engliſh *Tongue, what great nearneſs was* " *between that and this ancient* French; *howbeit the Author* " *being a Scholar, hath framed two of theſe his Words from*

" *the* Latin, *which indeed do not properly belong to his own* " *Language, that is* Scriban *and* Evangeliono.

How the *Britiſh* Tongue came to be diſuſed in *England.*

*The* Britiſh *Tongue had the ſame Fate among our ſelves; for tho' it remain'd uncorrupted 'till the Times of the* Romans, *yet when* Julius Cæſar, *and others after him, had extended the* Roman *Empire, as far as* Britain, *altho' on the Account of its great Diſtance from* Rome, *and the ſmall Reſort of* Romans *hither, our old Language ſuffer'd leſs Alteration than that among the* Gauls, Spaniards *and* Lombards, *who were a more neighbouring People to* Rome, *yet the Language in* Britain *receiv'd many* Latin *Words, which ſtill remain, but ſo transform'd by the Rules and Syntax of the* Britiſh *Tongue, that the Change is not very great; and there is no doubt but that the* Romans *on the other hand, carried back with them many* Britiſh *Words, whether it were out of* Britain *or* Gaul, *of which we ſee a good Number collected by* Camden, Bochart, *and other Writers. But afterwards when the* Anglo-Saxons, *or* Engliſh Saxons, *a People of* Germany, *(if we may enlarge the Bounds of* Germany, *as ſome do, ſo as to comprehend* Denmark *and* Norway) *came into* Britain *about the ſame time that the* Franks *entered into* Gaul, *and after long Wars had gained the Kingdom; they drove out the* Britains, *together with their Language, who nevertheleſs ſtill inhabit the Mountainous Parts of* Cambria, *or* Wales, *and are called* Welch, *and do yet keep their Language, as do ſome* Cornubians, *in the extream Part of* Cornubia *or* Cornwall, *and call it* Lingua Cornubica, *the* Corniſh Tongue: *So likewiſe the People of* Ireland, *(to which Place I can't find that the* Romans *or* Saxons *ever came) as alſo the Iſlanders and Highlanders of* Scotland, *(whoſe Language differs very little from that of the* Iriſh) *have a Language very near a kin to the* Welch, *and which, perhaps, was formerly the very ſame, tho' now it is more different from the* Welch, *than either the* Corniſh *Language, or that of* Bretagne *in* France, *but ſcarcely more different than the modern* German *is from the* Engliſh. *But* Scaliger *in his Book* de Linguis Europæ, *of the* Languages *of* Europe, *and others that follow him, particularly* Merula *in his* Coſmography, *reckon that the* Iriſh *was a diſtinct Original Language, and that it had no affinity with the* Britiſh, *which is a plain Miſtake, as has been formerly obſerv'd by* Camden, *and the Thing needs no Proof. But whether it has*

*any*

*any Relation to the* Lingua Cantabrica, *or* Biſcaian Tongue *of* Spain, *I am altogether ignorant, neither have I leiſure now to make a particular Enquiry, and I rather encline to the contrary Opinion; at leſt in thoſe few Specimens of the* Cantabrian, *or* Biſcaian *in* Merula, *I can find no Marks or Signs of the* Welch *Tongue, tho' it is poſſible that the* Iriſh *do retain ſome* Cantabrian *Words, if they are deſcended, as many believe, from the* Iberi *or* Spaniards; *this is certain, that the* Hiberni *or* Iriſh, *have many Words that are not of* Britiſh *Original, but whence they had them I cannot tell. But the Word* Cambria Wales, *tho' in Sound it be like* Cantabria Biſcay, *yet perhaps it has a greater Affinity with the* Cimbri *or* Cimmeri, (*a People of* Cimbrica Cherſoneſus, *or* Jutland, *and Mr.* Camden *has ſhown that the* Gauls *were anciently called* Cimbri *or* Cimmeri,) *than with the* Cantabri (*the People of* Biſcay *in* Spain;) *for a* Welchman *is called in his own Language,* Cymro *or* Cumro, *and it is believ'd that he derives that Name from* Gomer, *who, according to Scripture, was* Japhet's *eldeſt Son, and the Grandſon of* Noah. " *And* " *this* Gomer, *ought to be looked on as the firſt and true Fa-* " *ther of the* Gauls, *commonly call'd* Galatians *by the* Greeks, " *and the firſt Name that they went by, while yet in* Up- " per Aſia, *was that of* Gomarites *or* Gomarians; *after* " *which they had that of* Sacae, *or* Saques, *and under that* " *became very Famous in the Countries of* Margiana *and* " Bactriana [*which were in* Perſia *Northward to the* Caſpian " Sea, *and Mount* Taurus.] *But having in after Ages* " *multiplied apace, and in ſeveral Incurſions made themſelves* " *Maſters of* Leſſer Aſia, Thrace, *the Iſle of* Crete, *and all* " Greece, *they affected the Name of* Titans, *or* The Chil- " dren of the Earth; *and it was under this Name, ſo much* " *celebrated by the Ancient Poets and Hiſtorians, that they* " *perform'd ſuch mighty Things, both in part of* Aſia, *and all* " *over* Europe, *for the Space of above Three Hundred Years.* " *Beſides we find that ſome of theſe People, having ſeparated* " *from the reſt, who continued in* Upper Aſia, *and ſeized on* " *the Northern Parts, above the* Euxine *Sea, and far beyond* " *the* Danube, *were called* Cimbri, *or* Cimbrians, *that is,* " Men of War; *and theſe were they which the* Greek *Poets* " *called* Cimmerians; *after which this warlike People took* " *the Name of* Celtae, *when they ſettled in the Provinces of* " Europe. *And laſtly, they had the Name of* Gauls, *after* " *they had throughly fixed themſelves in thoſe rich Coun-*

" *tries, ſituate between the* Ocean *and the* Rhine, *and be-*
" *tween the* Alps *and the* Pyrenees; *but the two Names,*
" Celtae *and* Gauls, *ſignify* Potent and Valiant Men.
" *M. Pezron.*

*But what we have ſaid of the* Gauls, *that after the Arrival of the* Franks, *they in Time recover'd their own Language, tho' call'd by another Name, (I don't mean their primitive Language, but what ſucceeded it) by Reaſon of their becoming one People together with the* Franks; *this could not happen in* England, *for the* Britains, *tho' they endured a Thouſand Calamities, yet being very zealous for their Religion, which was* Chriſtianity, *and the Rites and Cuſtoms of their Country would never admit of ſuch a Commerce or Union with the* Saxons, *who at that Time were Heathens, but bore a deadly Hatred towards them for many Ages, which is ſcarce yet laid aſide.*

The Anglo-Saxons, *or* Engliſh Saxon *Tongue.*

*Now the* Saxons, *as has been obſerved, having made themſelves Maſters of the Ancient Seats of the* Britains, *named that Part of* Britain *which they had conquered,* England; *and the Tongue which they brought with them,* Engliſh; *which we now commonly call* Saxon, *or* Anglo-Saxon, *to diſtinguiſh it from our modern or preſent* Engliſh. *But the* Anglo-Saxon. *as likewiſe the* Frank *or* French Tongue, *the preſent* German, Dutch, Swediſh *and* Pruſſian Tongues *are Branches of the old* Teutonic. *The* Anglo-Saxon Tongue *remained here, in a manner, pure and unmix'd, till the Time of the* Normans; *only it received ſome* Welch *Words, as the* Welch *did likewiſe ſome of theirs; for altho' the* Danes, *in the mean Time came into* England, *yet the Tongue ſuffered no conſiderable Change, the* Daniſh Tongue *being almoſt the ſame, or very near a-kin to it.*

How far the *Normans* changed the *Engliſh* Tongue.

*But when* William *Duke of* Normandy, *called the Conqueror, brought over his* Normans *hither, having got Poſſeſſion of* England, *he attempted an Alteration of the Language, endeavouring to introduce the* French *Tongue; that being the Language which he himſelf uſed in* Normandy; *for tho' the* Normans, *or* Northmans, *while they were a People of* Norway, *as formerly they were, ſpoke the ſame Tongue with the* Saxons *who had been their Neighbours, namely, that which was*

*was then ſpoken by the* Saxons *in* England; *but after the* Normans *came into* Neuſtria (*which was long after call'd* Normandy) *they chang'd their Native Language for the* French, *which was made up of the* Romans, *or* Franco-Gallick; *and this was the Language which the Conqueror had a Mind ſhould be ſettled in* England *with himſelf, wherefore he took no ſmall Care to have all* Diploma's *Publick Edicts, and other judicial Matters, written and performed in the* Neuſtrian, *or* French *Tongue. But his Attempts prov'd unſucceſsful, becauſe the Number of the* Normans *that came hither, was very ſmall, in Compariſon of the* Engliſh *with whom they were embodied or mix'd; wherefore the* Normans *loſt or forgot their own Language, ſooner than they could make any Change in the* Engliſh. *But tho' for this Reaſon the old* Engliſh *Tongue kept its ground, yet this Diſadvantage aroſe from theſe Endeavours of the Conqueror, that many* French *Words, tho' for the moſt part of* Latin *Original, crept into the* Engliſh, *and many* Engliſh *Words by Degrees grew out of Uſe. For as to the Derivation of ſome Words, we may thus judge; that the Words which the* French *have, that are of* German *Original, brought thither by the* Franks, *altho' they may now chance to be common to us, with the* French, *yet we are to reckon them originally our own, rather than borrow'd from them: So likewiſe as to the old* Gauliſh *Words which they retain, now common to them with the* Welch, *and which we likewiſe have kept from the old* Britiſh *Language, we are to think, that we received them from the* Welch, *rather than from the* French.

*And I am of Opinion, that a tolerable Reaſon may be given why the Names of thoſe living Creatures, are originally* German, *whoſe Fleſh, when prepar'd for Food, we call by* French *Names; as for Inſtance,* an Ox, a Cow, a Calf, a Sheep, a Hog, a Boar, a Deer, *&c. are* German *Names; but* Beef, Veal, Mutton, Pork, Brawn, Veniſon, *&c. are* French: *The Reaſon then, I take to be, is that the* Norman *Soldiers did not ſo much concern themſelves with Paſtures, Parks, Pens, and other Places, where thoſe Creatures were looked after and kept, which therefore preſerved their ancient Names; as with Markets, Kitchins, Feaſts and Entertainments, where the Food was either prepared or ſold, whence it received new Names.*

*But from that Time a vaſt Medley of foreign Words has been received into our Language; not that the* Engliſh *is of*

*it ſelf poor and barren, but is ſufficiently enrich'd with Words and Elegancies; and, if I may ſo ſpeak, is copious to an Exceſs. Nor is there any Word which it cannot furniſh us with out of its own Store, to expreſs our moſt refin'd Conceptions, in a ſignificant and full Manner. The Poems of our Countryman* Spencer, *are a ſufficient Proof of this, whoſe Expreſſion is neat and elegant, copious and full of Variety, yet pure and beautiful, without the help of outlandiſh Ornaments. But however, ſome Mixture could hardly be avoided, conſidering our Commerce with Strangers, and the frequent Marriages of our Princes with Foreigners, to which we may add, that exceſſive Luſt of Novelty, which, at leaſt in this latter Age, has ſtung many with an Itch of bringing in Beyond-Sea-Words, without any Manner of Neceſſity. Some People being of Opinion, that nothing can be well, or elegantly expreſſed, that carries not with it an uncommon Sound, or a* French *Air.*

" *Whereas our Anceſtors miſliked nothing more in King* Ed-
" ward *the* Confeſſor, *than that he was Frenchified; and*
" *accounted the Deſire of a foreign Language then, to be a*
" *foretoken of the bringing in of foreign Powers, which in-*
" *deed happened. And as Mr.* Camden *obſerves, for the*
" *Honour of our Native Tongue,* Henry Fitz-Allen, *Earl of*
" Arundel, *in his Travels to* Italy, *and the Lord* William
" Howard *of* Effingham, *in his Government of* Calice, *al-*
" *beit they were not ignorant of foreign Tongues, would an-*
" *ſwer no Strangers in Writing, but in* Engliſh. *And* Car-
" dinal Wolſey, *in his Embaſſy into* France, *commanded all*
" *his Servants to uſe no* French, *but meer* Engliſh *to the*
" French *in all their Converſation with them: And if this*
" *good Cuſtom of ſpeaking no other Tongue but the* Engliſh,
" *did but once prevail at our* Court, *the* Engliſh *Tongue*
" *would be more ſtudied at Home, and valued Abroad. But*
" *as to our daily borrowing abundance of Words, I cannot*
" *think our Language is better'd by it; eſpecially if we conſi-*
" *der what a great Number of noble, full and well-ſounding*
" *Words, that were of our own growth, we have, like un-*
" *natural Parents expos'd and turn'd out of Doors; a Liſt of*
" *which I may ſome time or other preſent the World with.*
" *And Mr.* Dryden, *in the Dedication of his* Juvenal *to my*
" *Lord* Dorſet, *has theſe Expreſſions;* In my Opinion, ob-
" ſolete Words may then be laudably revived, when either
" they are more ſounding, or more ſignificant than thoſe in
" Practice; and when their Obſcurity is taken away, by

" joining

" joining other Words to them, which clear the Senſe, ac-
" cording to the Rule of *Horace*, for the Admiſſion of new
" Words. *But in both Caſes, a Moderation is to be obſer-*
" *ved in the Uſe of them; for unneceſſary Coinage, as well*
" *as unneceſſary Revival, runs into Affectation; a Fault to*
" *be avoided on either Hand.*

The preſent *Engliſh* Tongue.

*Thus, partly by theſe Mixtures, partly by Length of Time, which cauſes ſtrange Alterations in all Languages, the old* Anglo-Saxon *Tongue, was changed into the preſent* Engliſh; *which hath been received likewiſe into the chief Parts of* Scotland; *which I believe chiefly happened when the* Normans *invaded* England; *for ſeveral of the* Engliſh *Royal Family, Nobility and Commonalty, being driven out of* England, *did with themſelves carry their Language into* Scotland, *which being improved by continual Commerce, did ſo far prevail, that the* Engliſh *and* Scotch *Tongues are now the ſame; unleſs we ſhould rather ſay, that the more polite Part of* Scotland, *and that which is neareſt* England, *has got the ſame Inhabitants with thoſe of* England, *who were deſcended from the* Saxons, *and formerly made part of the Kingdom of* Northumberland: *For the* Scotch Highlanders, *call the* Lowlanders *as well as the* Engliſh, Saſſons, *that is,* Saxons; *but they formerly called themſelves* Gael, *and* Gaiothel; *but the* Highlanders *and* Iſlanders, *that is the Inhabitants of the Iſles adjacent, who inhabit a great, tho' the more uncultivated Part of* Scotland, *which lies North-Weſt, retain to this Day the ancient* Britiſh, *or rather* Iriſh *Tongue: For they are the Remainders of the* Picts, *that is the moſt ancient* Britains, *who diſdaining the* Roman *Yoke, fled into the mountainous and rough Countries, and mingled with the* Scots, *(the Deſcendants of the* Scythians *or* Goths) *who came hither out of* Ireland. " *Mr.* Edmond Spencer,
" *our famous Poet, in his View of the State of* Ireland, *ſays,*
" *That there were two Kinds of* Scots *(as may be gathered*
" *from* Buchanan) *the one* Irin, *or* Iriſh Scots, *the other*
" Albin Scots; *for thoſe* Scots *are* Scythians *who arrived in*
" *the North Parts of* Ireland, *where ſome of them after*
" *paſſed into the next Coaſt* Albine, *now called* Scotland,
" *which after much Trouble they poſſeſſed, and of themſelves*
" *named* Scotland; *but in Proceſs of Time (as it is common-*
" *ly ſeen) the Dominion of the Part prevaileth in the whole,*
" *for the* Iriſh Scots *putting away the Name of* Scots, *were*

" *called*

" *called only* Iriſh, *and the* Albine Scots, *leaving the Name*
" *of* Albine *were called only* Scots. *Therefore it cometh*
" *thence that of ſome Writers,* Ireland *is called* Scotia Ma-
" jor, *and that which now is called* Scotland, Scotia Minor.
" *And he ſays that the* Scythians *did from themſelves name*
" *what we call* Scotland, Scuttenland, *which by Contraction*
" *became* Scutland, *or* Scotland. *And we learn from the*
" Chronicum Saxonicum, *or* Saxon *Chronicle, and from*
" Bedes Eccleſiaſt. Hiſt. l. 1. *That* Ireland *was anciently*
" *called* Scotta Ea, *the* Scots *Iſland; and the learned Bp.*
" Gibſon, *in his Explication of the Names of Places at the*
" *End of the* Chronicon Saxonicum, p. 43. *under the Word*
" Scottas, *ſays, Scoti* quo nomine apud Hiſtoricos nonnun-
" quam appellantur Hiberni, ut & Scotiæ nomine vocatur
" Hibernia. *That is, among ſome Hiſtorians, the* Iriſh *are*
" *called by the Name of* Scots, *as* Ireland *is by the Name of*
" Scotland". *The* Engliſh *Language then which we are to treat of, is a Branch of the* Teutonick, *as is the preſent* German, Dutch, Daniſh, *and thoſe that are a kin to them; and our Language differs from them, juſt as they do from one another.* " *But I am afraid I have already exceeded*
" *the Bounds of a Preface, yet I cannot paſs by two or three*
" *Things, which if not neceſſary, may notwithſtanding be en-*
" *tertaining to ſome Perſons; namely, ſome Account of the*
" *Mother Tongues; and of the various Changes that our*
" *Language has undergone for ſeveral Ages: Afterwards*
" *we ſhall anſwer an Objection made againſt our Language,*
" *and then give our Reaſons for undertaking this Work.*

Of the *Mother Tongues.*

" *Becauſe we have had Occaſion to make*
" *mention of the* Mother Tongues, *it may*
" *not be diſagreeable to ſome Readers if I*
" *give ſome Account of them. Tongues*
" *then are either* Mother Tongues, *or* Dialects: Mother
" Tongues, *are thoſe out of which many* Dialects, *like ſo*
" *many Branches, are drawn. Theſe Branches of one* Mo-
" ther Tongue *have ſome Affinity one with another; but be-*
" *tween the* Mother Tongues *themſelves there is no Affinity*
" *at all. The* Mother Tongues, *which are ſo wholly differ-*
" *ent one from another, are in Number Eleven of which*
" *Four are more Noble, the other Seven of leſs Dignity;*
" *thoſe we call the greater, theſe the leſs* Mother Tongues.
" *The ſame Word in the Original Tongue, by divers* Inflecti-
" ons *and* Changes *makes divers* Dialects; *as the ſame*

" *Word*

" *Word in Latin, diverſly varied, produces the* Italian, Spa-
" niſh *and* French Dialect: *So the* Latin *calls a Son-in-Law,*
" Gener; *the* Italian, Genero; *the* Spaniſh, Yerno; *the*
" *French* Gendre; *all which are* Latin *in their Original, but*
" *according to the Variation, are reſpectively appropriated to*
" *the aforeſaid ſeveral Dialects or Languages.*

" *The Four chief* Mother Tongues, *are* Greek, Latin,
" Teutonick *and* Sclavonick.

" 1. *The* Greek *was anciently of very great Extent, not*
" *only in* Europe, *but in* Aſia *too, and* Africk, *where ſeve-*
" *ral Colonies of that Nation were planted; by which Diſ-*
" *perſion and Mixture with other People, it did degenerate*
" *into ſeveral Dialects. Beſides thoſe four that are common-*
" *ly noted, the* Dorick, Ionick, Æolick, Attick; Herodo-
" tus *doth mention four ſeveral Dialects of the* Ionick, *the*
" *Inhabitants of* Rhodes, Cyprus *and* Crete, *had each of*
" *them ſome peculiarity in their Language, and the preſent*
" Coptick, *or* Egyptian, *ſeems both from the Words and the*
" *Character, to be a Branch of this Family, and was proba-*
" *bly ſpread amongſt that People in the Days of* Alexander
" *the Great, upon his conquering of them: Though ſome*
" *conceive that there were at leaſt* 30000 *Families of* Greeks
" *planted in that Country long before his Time.*

" 2. *The* Latin, *though this be much of it a Derivation*
" *from the* Greek, (*of which the preſent* French, Spaniſh,
" *and* Italian *are ſeveral Off-ſprings and Derivations*) *had*
" *anciently four ſeveral Dialects, as* Petrus Crinitus, *ſhews*
" *out of* Varro.

" 3. *The* Teutonick *or* German, *is now diſtinguiſhed into*
" *Upper and Lower. The Upper hath two notable Dialects.*
" 1. *The* Daniſh, Scandian, *or perhaps the* Gothick, *to*
" *which belongs the Language uſed in* Denmark, Norway,
" Swedeland *and* Iceland. 2. *The* Saxon, *to which apper-*
" *tain the ſeveral Languages of the* Engliſh, *the Scots, the*
" Friſian, *and thoſe on the North of the* Elbe.

" 4. *The* Sclavonick *is extended, though with ſome Varia-*
" *tion, thro' many large Territories,* Muſcovy, Ruſſia, Po-
" land, Bohemia, Vandalia, Croatia, Lithuania, Dalmatia;
" *and is ſaid to be the Vulgar Language, uſed amongſt Sixty*
" *ſeveral Nations.--- The Languages of leſs extent are,* 1.
" *The* Albaneſe, *or old* Epirotic, *now uſed in the Mountain-*
" *ous Parts of* Epirus.-- 2. *The* European Tartar, *or* Scythi-
" an,

" an, *from which ſome conceive our* Iriſh *to have had its* " *Original.*

" *As for the* Turkiſh *Tongue that is originally no other* " *than the* Aſiatick Tartar, *mixed with* Armenian *and* Per- " ſian, *ſome* Greek, *and much* Arabick. 3. *The* Hunga- " rian *uſed in the greateſt Part of that Kingdom.* 4. *The* " Finnick *uſed in* Finland *and* Lapland. 5. *The* Cantabri- " an, *uſed among the* Biſcainers, *who live near the* Ocean " *on the* Pyreene *Hills, bordering both upon* France *and* Spain. " 6. *The* Iriſh *in* Ireland, *and from thence brought over in-* " *to ſome Parts of* Scotland; *tho' Mr.* Camden *would have* " *this to be a Derivation from the* Welch. 7. *The old* Gau- " liſh *or* Britiſh, *which is yet preſerv'd in* Wales, Cornwall, " *and* Britain *in* France. *To this Number Mr.* Brerewood " *doth add four others,* viz. 1. Arabick, *now uſed in the ſteep* " *Mountains of* Granata, *which yet is a* Dialect *from the* He- " brew, *and not a* Mother-Tongue. 2. *The* Cauchian *in* " East-Friſeland. 3. *The* Illyrian, *in the Iſle of* Veggia. " 4. *The* Jazygian, *on the North Side of* Hungary. *Beſides* " *this Difference of Languages in their firſt Derivation, every* " *particular Tongue hath its ſeveral Dialects. Tho'* Judæa " *were a Region of a very narrow Compaſs, yet was it not* " *without its Varieties of this kind, witneſs the Story concern-* " *ing* Shibboleth *and* Sibboleth; *and that of the* Levite, *who* " *was diſcovered by his Manner of Speech; and St.* Peter's " *being known for a* Galilean (Judges xii. 18. *and* Matth. " xxvi. 21.) *'Tis ſo, generally in other Countries, and particu-* " *larly with us in* England, *where the Northern and Weſtern* " *Inhabitants do obſerve a different Dialect from other Parts* " *of this Nation, as may appear from that particular Inſtance* " *mention'd by* Verſtegan: *Whereas the Inhabitants about* " London *would ſay,* I would eat more Cheeſe if I had " it. *A Northern Man would ſpeak it thus,* Ay ſud eat " mare Cheeſe gyn ay had er. *And a Weſtern Man thus,* " Chud eat more Cheeſe an chad it. *Every one of theſe* " *reputed* Mother-Tongues, *except the* Arabick, (*and per-* " *haps the* Hungarian) *was uſed in* Europe, *during the Time* " *of the* Roman *Empire. But whether they were all of them* " *ſo ancient as the Confuſion of* Babel, *doth not appear; there* " *wants not great probability to the contrary for ſome of them.*

" *It hath been the Opinion of ſome, particularly* Boxhor- " nius, *that the* Scythian *Tongue was the common Mother*

" *from*

" *from which both the* Greek, Latin, German *and* Perſian " *were derived, as ſo many Dialects*; *and* Salmaſius *in his* " *Treatiſe*, De re Helleniſtica, *inclines to this Opinion* [P. 366.] " Scythia igitur quæ ad Septentrionem, omnes ferme " gentes evomuit cum ſuis Linguis quæ Europam & " Aſiam inundarant. *That is, moſt of the Nations,* " *with their Languages, which over-ran* Europe *and* Aſia, " *came from Northern* Scythia. *And* Philip Cluve- " rius *conjectures, that both* Germans, Gauls, Spaniards, " Britains, Swedes *and* Norwegians, *did anciently uſe the* " *ſame Language. One principal Argument uſed for this is,* " *the Agreement of thoſe remote Nations in ſome radical Words.* " Joſeph Scaliger *obſerves, that the Words* Father, Mother, " Brother, Bond, *&c. are uſed in the* Perſian *Tongue, with* " *ſome little Variety, in the ſame Senſe and Signification as* " *they are uſed with us. The Learned Monſieur* Pezron, *in* " *his Antiquities of Nations, ſeems to give a tolerable Account* " *of this Matter. The* Perſian *Language, ſays he, is in many* " *things like the* Teutonick, *or the* High-Dutch; *and this* " *Likeneſs is ſometimes ſo apparent, that very learned Men have* " *ſtood amazed at it; which they needed not to be, had they* " *well conſider'd that thoſe two Nations, I mean the* Perſian " *and* German, *had anciently received very numerous Colo-* " *nies, that came from the ſame People, ſuch as lived in* Up- " per Aſia, *known by the Name of* Daes, *in Latin* Dax, *or* " Dai. *For when they paſſed into* Europe, *they were called* " Dacians, *and were the* Daci *of the* Romans, *who were of-* " *ten intermix'd with the* Getæ, *and that made the Anci-* " *ents ſometimes confound the two Nations. The* Teutones " *had their Origin from theſe* Dacians *that came from* Aſia, " *but more particularly from the* Phrygians. *Theſe* Dacians " *had ſeveral Times ſent Colonies amongſt the* Parthians *and* " Perſians, *their Neighbours; and it may be ſaid, that the* " Arſacidan Parthians, *reign'd in* Aſia *mainly by their Help.* " *Theſe Things conſider'd, it is not to be wondered, that the* " Perſian *Language notwithſtanding the Changes it may have* " *undergone, had anciently, and even ſtill retains, ſo much* " *Likeneſs in many Things to the* Teuto- " nick. *Having thus done with what* " *we had to ſay about the* Mother- " Tongues, *we ſhall now proceed to give* " *ſome Examples of the Changes which*

Of the various Changes of the *Engliſh Tongue.*

" *our*

" *our own Language has ſuffer'd. Now, beſides the common*
" *Fate and Corruption to which Languages, as well as all*
" *other human Things are ſubject, there are many particular*
" *Things which may occaſion the Changes of a Language:*
" *The mixture with other Nations in Commerce; Marriages*
" *in Royal Families, which do uſually bring ſome common*
" *Words into a Court-Faſhion; that Affectation incident to*
" *ſome Eminent Men in all Ages, of coining new Words, and*
" *altering the common Forms of Speech for greater Elegancy;*
" *the Neceſſity of making other Words, according as new Things*
" *and Inventions are diſcover'd. Beſides the Laws of foreign*
" *Conqueſts uſually extend to Letters and Speech, as well as*
" *Territories; the Conqueror commonly endeavouring to propa-*
" *gate his own Language, as far as his Dominions; which*
" *is the Reaſon why the* Greek *and* Latin *are ſo univerſally*
" *known. For as no Perſon in the Provinces could enjoy the*
" *Benefit of the* Roman *Freedom with any Honour, and re-*
" *main ignorant of the* Roman *Tongue: So in Embaſſies,*
" *Suits, Appeals, or whatever Provincial Buſineſs happen'd,*
" *nothing was allowed to be handled or ſpoken in the* Senate
" *at* Rome, *but in the* Latin *Tongue. The Laws alſo where-*
" *by the Provinces were govern'd, were all written in that*
" *Language, as being in all of them, except the Municipal*
" *Cities, the ordinary* Roman *Law. Moreover the* Pretors
" *of the Provinces, were not allowed to deliver their Judg-*
" *ments but in that Language: And we read in* Dion Caſ-
" ſius, *of a principal Man in* Greece, *that by* Claudius *was*
" *put from the Order of Judges, for being ignorant of the*
" Latin *Tongue: And to the ſame Effect in* Valerius Maxi-
" mus, l. 2. c. 2. *that the* Roman *Magiſtrates would not*
" *give Audience to the* Grecians *(therefore much leſs to the*
" *barbarous Nations) but in the* Latin *Tongue. Beſides this*
" *there were publick Schools erected in ſundry Cities of the Pro-*
" *vinces, which we find mention'd in* Tacitus, Hierom, *and*
" *others, in which Schools the* Roman *Tongue was the ordi-*
" *nary and allowed Speech: Theſe Things were no ſmall fur-*
" *therance to that Language. But inſtead of following theſe*
" *brave Examples, we, for the Advancement of our Language,*
" *ſend our Boys and Girls to learn* French, *a Cuſtom, eſpecially*
" *as it relates to the Female Sex, very ridiculous and nonſenſi-*
" *cal; but of this we may have an Occaſion to ſpeak in ano-*
" *ther Place. But to return to our Point.*

" *When*

" *When a Nation is over-ſpread with ſeveral Colonies of* " *Foreigners, tho' this does not always prevail to aboliſh the* " *former Language, yet if they make any long abode, this* " *muſt needs make ſuch a conſiderable Change and Mixture* " *of Speech, as will very much alter it from its original* " *Purity. Thoſe learned Languages which have now ceaſed* " *to be vulgar, and remain only in Books, by which the Pu-* " *rity of them is regulated, may, whilſt thoſe Books are ex-* " *tant and ſtudied, continue the ſame without Change. But* " *all Languages that are vulgar or common, as thoſe learn-* " *ed ones formerly were, are upon the fore-mention'd Occa-* " *ſions ſubject to ſo many Alterations, that in Tract of Time,* " *they will appear to be quite another Thing than what they* " *were at firſt.*

" *The Liturgies of St.* Baſil *and St.* Chryſoſtom, *which* " *are yet uſed in the* Greek *Churches in their publick Wor-* " *ſhip, the one for ſolemn, the other for common Days, have* " *been a long Time unintelligible to that People; ſo much is* " *the* vulgar Greek *degenerated from its former Purity.* " Brerewood's Enquiries, c. 2. *and* 6.

" *And* Polybius l. 3, c. 22. *teſtifies, that the Articles of* " *Truce between the* Romans *and* Carthaginians *could ſcarce* " *be underſtood by the moſt learned* Roman *Antiquaries* 350 " *Years after the Time of their making. If any* Engliſh " *Man ſhould now write or ſpeak as our Fore-fathers did* " *about ſix or ſeven hundred Years paſt, we ſhould as little* " *underſtand him as if he were a Foreigner. But I ſhall now* " *proceed to give ſome Specimens of our old Language.* " *What the* Saxon *Language was at their firſt Arrival into* " England, *about the Year* 440, *doth not appear; but it is* " *moſt probable that the Changes and Differences of it, have* " *been ſomewhat proportionable in ſeveral Ages. The moſt* " *ancient* Saxon *that we can meet with, is in the ancient* Sax- " on *gloſſed Evangeliſts, which were wrote about the Year of* " *Chriſt* 700, *by* Eadfride *the eighth Biſhop of* Lindiſfarne, " *or* Hole-Iſland; *theſe Evangeliſts are divided according to* " *the ancient Canon of* Euſebius, *not into Chapters; for* Ste- " phen Langton *Archbiſhop of* Canterbury, *firſt divided the* " Holy Scriptures *into Chapters, about the Year* 1200, *or* " *ſome little Time after; as* Robert Stephens *did into Verſes,* " *who lived about the Middle of the* 15*th Century.*

" *But the Rev. Dr.* Prideaux, *in his Valuable and Learned*
" *Performance called the Connection of the Hiſtory of the Old*
" *and New Teſtament.* Part 1ſt, L. 5. *Makes* Hugo de Sancto
" Caro *the Author of this Invention, who being from a* Do-
" minical Monk *advanced to the dignity of a* Cardinal, *and*
" *the firſt of that Order, that was ſo, is commonly called*
" Hugo Cardinalis. *The Pſalms indeed were always divided*
" *as at Preſent. For St.* Paul, *Acts* xiii. 33. *in his Sermon*
" *at* Antioch *in* Piſidia, *quotes the ſecond Pſalm. But as*
" *to the reſt of the Holy Scriptures, the diviſion of them in-*
" *to ſuch Chapters as at Preſent, is what the Ancients ne-*
" *ver knew of.* Balæus Cent. 3. p. 275. *The* Greek *Bibles*
" *among Chriſtians anciently had their* τίτλοι, κεφάλαια,
" *but the intent of them was rather to point out the Sum or*
" *Contents, than to divide the Books; and they were vaſtly*
" *different from the preſent Chapters, for many of them con-*
" *tain'd only a very few Verſes, and ſome of them no more*
" *than one.*

" *The* Saxon is thus,

" *Our Father which art in Heaven, be hallowed thine*
" Vren Fader thic arth in Heofnas, ſic gehalgud thin
" *Name, come thine Kingdom. Be thy Will ſo as*
" Noma to cymeth thin Ric. Sic thin willa ſue is
" *in Heaven, and in Earth. Our Loaf ſuper ſubſtantial*
" in Heofnas and in Eortho. Vren Hlaf ofer wirtlic
" *give us to Day; and forgive us Debts ours, ſo we,*
" ſel vs to Daeg; and forgef us Scylda vrna, ſue we
" *forgive Debts ours; and do not lead us*
" forgefan Scyldgum vrum; and do inlead vſith
" *into Temptation; but deliver us from Evil. Amen.*
" in Cuſtnung; ah gefrig vrich from Ifle. Amen.

" *About* 200 *Years after, that is* Ann. Dom. 900, *it*
" *was changed thus.*

" Thu ure Fader the eart on Heofenum. Si thin nama
" gehalgod. Cume thin rice; Si thin willa on eorthan
" ſwa, ſwa on Heofenum. Syle to daeg urne dægthanlican
" [*daily*] hlaf. And forgif us ure gyltas [*Treſpaſſes*] ſwa,
" ſwa we forgifath tham the [*that*] with us agyltath
" [*againſt us treſpaſs*]. And ne led the us on cuſtnung. Ac
" alys us from ifele. Si hit Swa. [*Be it ſo*].

" *About the Year* 960, Elfrick, *who was made* Abbot *of*
" Malmesbury *by King* Edgar, *thus writeth to one* Sigeferth,

" *againſt*

" *againſt the Marriage of* Prieſts; *for one* Ankor, *who liv'd*
" *with* Sigeferth *defended the Marriage of Prieſts, affirming*
" *it to be lawful. The Epiſtle begins thus,*

" Ælfric abb. gret *Sigeferth* freondlice; me is geſæd that
" thu raedeſt beo me that ic other taehte on Engliſcen
" gewriten other eower Ancor aet ham med eow taehth;
" forthan the he Swutelice Saegth, that hit ſie alefd that
" meſſe preoſtan wel motan wifygen, and min gewriten
" withcwetheth thyſen. *That is,* Elfrick *Abbot, greets* Si-
" geferth *friendly*; me is gaeſed, *to me it is ſaid,* that thu,
" *that thou,* raedeſt beo me, *readeſt or ſpeakeſt by me,* that
" ic other taehte, *that I other teach,* on Engliſcen gewriten,
" *in my Engliſh Writing,* other eower Ancor, *other or than*
" *your Ancor,* aet ham med eow taehth, *at home with you*
" *teacheth*; forthan the he Swutelice Saegth, *for then, or be-*
" *cauſe that he ſoothly ſaith,* that hit ſie alefd, *that it is al-*
" *low'd,* that Maeſſe preoſtan *that Maſs Prieſts,* wel motan
" wifigen, *may take Wives,* and min gewriten *and my*
" *Writings,* withcwetheth thyſen, *gainſayeth this. Here*
" *any one may perceive a great many Engliſh Words.*

" *And in the* Saxon *Homilies there is this remarkable Ex-*
" *preſſion; whence we may perceive, that* Rome, *at that*
" *Time, had not reſolved to derive her Church from St.* Pe-
" ter. Seint Pouel the is the hegeſt Lortheow the we hab-
" beth inne haelig Kirk. *St.* Paul *who is the higheſt Teacher*
" *we have in holy Church.*

" *About the ſame Time the Lord's Prayer was rendred in*
" *the* Saxon *Goſpels, ſaid to be tranſlated by King* Alfred,
" *after this Manner.*

" Fæder ure thu the earth on Heofenum, ſi thin nama
" Gehalgod to be cume thin Rice, Gewurthe thin willa on
" eorthan ſwa ſwa on Heofnum, urne ge daeghwanlican
" [*daily*] hlaf Syle us to daeg: And forgyf us ure gyltas,
" ſwa ſwa we forgivath urum gyltendum. And ne gelaedde
" thu us on coſtnung. Ac Alyſe us of yfle.

" *The Charter that* William *the Conqueror gave to the*
" *City of* London, *which was about the Year* 1066, *ran*
" *thus,*

" Willicm King, greets Willicm Biſceop and Godfred
" Porterefan, and calle ya Burghwarn binnen London, Fren-
" ciſce & Engliſe Frendlice, & ic kiden eoy, yeet ic wille
" yeet git ben ealra weera lagayweord, ye get weeran on
" Edwaerds daege kings. And ic will yeet aelc child by

" his Fader Yrfnume, aefter his Faders daege. And ſe nelle " ge wolian, yeet aenig man eoy aenis wrang beode. God " eoy heald. *That is,*

" William *King greets* William *Biſhop, and* Godfrey Port-" greve [Lord Mayor] *and all the Burgeſſes* [Citizens] *with-" in* London, French *and* Engliſh *friendly. And I make " known to you, that I will that ye be all your Law-worth " that ye were in* Edward's *Days the King. And I will that " each Child be his Father's Heir after his Father's Day. " And I will* [will not] *ſuffer that any Man you any wrong " beode [be done]. God you ſave, or keep.*

" *About the Year* 1160 *in the Time of King* Henry *the " Second, the Lord's Prayer was render'd thus, and ſent " over from* Rome, *by Pope* Adrian, *an* Engliſh *Man, turn'd " into Rhime, that the People might more eaſily learn and " remember it.*

" Ure Fadyr in Heaven rich,
" Thy Name be halyed ever lich,
" Thou bring us thy michell bliſſe:
" Als hit in Heaven y-doe,
" Evar in Yearth beene it alſo:
" That holy Bread that laſteh ay,
" Thou ſend it us this ilk Day,
" Forgive ous all that we have don,
" As we forgivet uch other Mon:
" Ne let us fall into no founding,
" Ac ſhield ous fro the fowle thing. *Amen.*

" *About a hundred Years after, in the Time of* Henry " *the Third, it was render'd thus,*

" Fadir that art in Heaven bliſſe,
" Thin helge nam it wurth the bliſs,
" Cumen and mot thy Kingdom,
" Thin holy Will it be all don,
" In Heaven and in Erdh alſo,
" So ſhall it bin full well Ic tro.
" Gif us all Bread on this Day,
" And forgif us ure Sinnes,
" As we do ure wider winnes:
" Let us not in fonding fall,
" Oac fro Evil thu fyld us all. *Amen.*

" *About*

" *About two hundred Years after this, in the Time of*
" Henry VI. *(as appears by a large Manuſcript Vellum Bi-*
" *ble in the* Oxford *Library, ſaid to have been this Kings,*
" *and by him to have been given to the* Carthuſians *in* Lon-
" don) *it was render'd thus:*

" Our Fadir that art in Hevenes, halewid be thi Name,
" thi Kingdom come to thee, be thy Will don in Eerthe,
" as in Hevene, give to us this Day oure Breed over othre
" ſubſtanc, and forgive to us oure Dettis, as we forgiven
" our Dettouris, and lede us not into Temptation, but de-
" livere us from ivel. *Amen.*

" *In another Manuſcript of* Wickliffe's *Tranſlation, who*
" *liv'd in* Richard *the* II's *Time, about the Year* 1377, *it is*
" *rendered with very ſmall Difference from this.* *And* Mi-
" chael Drayton, *in his* Polyolb. Cant. 8. *hath theſe Words*
" *out of* Robert *of* Glouceſter, *who wrote about this Time*
" *concerning* London's *being wall'd by* Lud.

" Walls he let make al about, and Yates up and doun,
" And after Lud that was * is Name he cluped it Luds
(Town;
" The herte Yate of the toun that yout ſtout ther and is,
" He let hie clupie Ludgate after is † o name i wis.
" He let him tho' he was ded burie at thulk Yate,
" Theruore yut after him me clupeth it Ludgate.
* is, *for his.* † o, *for own.*

" *I ſhall here preſent the Curious Reader with an extraor-*
" *dinary Specimen of the* Engliſh *Language, as it was ſpoken*
" *in the Year* 1385, *extracted from the late Learned Dr.*
" Hicks's *Preface to his* Theſaurus Literaturae Septen-
" trionalis, *p.* 17. *(a)* As it is knowe how meny maner Peple
" beeth in this Lond. There beeth alſo ſo many dyvers
" longages and tonges. Notheles Walſche Men and Scotts
" that beeth *(b)* nought medled with other Nations, hold-
" eth wel nyh hir firſte longage and ſpeche; but *(c)* yif
" the Scottes that were ſometime confederat and woned
" with the Pictes drawe ſome what after *(d)* hir ſpeche;
" but the Flemynges, that woneth in the weſte ſide of
" Wales, haveth left her ſtrange ſpech and ſpeketh Sexon-
" liche now. Alſo Engliſhe Men, they had from the by-

(a) *A it is known.* (b) *Not mixt.* (c) *If.* (d) *Their.*

" gynnynge thre maner ſpeche, Northerne, Sowtherne and " middel ſpeche in the middel of the Londe, as they come " of thre maner Peple of Germania. No'heles by com- " myxtion and (a) mellynge firſt with Danes, and afterward " with Normans, in meny the contrary Longage is (b) " apayred, and ſom uſeth ſtrong (c) wlafferynge chite- " rynge hartynge and gartinge grisbaytinge. this (d) apay- " rynge of the burthe of the tunge is bycauſe of twcie " thynges, oon is for children in ſcole agenſt the uſage and " maner of all other Nations beeth compelled for to leve " hire owne Langage, and for to conſtrue hir leſſons and " here thynges in French, and ſo they haveth ſethe Nor- " mans come firſt into Engelond. Alſo Gentlemen Chil- " dren beeth taught to ſpeke Frenſche from the tyme that " they beeth rokked in here cradel, and (e) kunneth ſpeke " and play with a childes (f) broche, and (g) uplondiſſche " Men wil likne hym ſelf to Gentilmen and (h) fondeth " with great beſyneſſe for to ſpeke Frenſche to be (i) " told of.

" (†)[Treviſa. This maner was moch uſed to for firſt (k) " deth, and is ſithe ſum (l) del changed. For John Corn- " waile a Maiſter of Grammer changed the (m) lore in " Grammer Scole, and conſtruction of Frenche into Eng- " liſche: And Richard Pencriche lerned the manere techynge " of him as other Men of Pencriche. So that now the " yere of our Lorde a thouſand thre hundred and fourſcore " and fyve, and of the ſeconde Kyng Richard after the " Conqueſt nyne, and alle the Gramere Scoles of Engelond " Children lereth Frenſche, and conſtrueth, and lerneth Eng- " liſche, and haveth thereby advantage in oon ſide, and diſ- " advantage in another ſide. Here advantage is that they " lerneth her Gramer in laſſe tyme, than Children were

(a) *Mixing, or mingling.* (b) *Spoiling, or corrupting.* (c) *Noiſy talking and chattering, rough, and harſh talking, fawcy jeſting, a skreeking noiſe.* (d) *Corruption.* (e) *Knoweth how.* (f) *A Childs horſe that is a Hobby-horſe.* (g) *Countrymen.* (h) *Is fond of or delighteth.* (i) *To be talked of.* (†) *Treviſa was the Tranſlator of the Polychronicon of Randal Higden, what you ſee included in the angular Lines is wanting in the Edition of the Polychronicon publiſhed by Dr. Gale.* (k) *Time.* (l) *Deal or Part.* (m) *Learning or Teaching.*

" wonеd

" woned to doo: Diſadvantage is that now Children of
" Gramer Scole conneth na more Frenſche than can hir
" lift heele, and that is harm for (a) hem, and they ſchulle
" paſſe the See and Travaille in ſtrange Landes, and in ma-
" ny other Places. Alſo Gentilmen havith now moch left
" for to teche here Children Frenſche.]

" (b) R. Hit ſeemeth a greet wonder how Engliſche Men
" and her owne langage and tonge is ſo dyverſe of ſown
" in this oon ilond, and the langage of Normandie is (c)
" comlynge of another lande and hath oon maner ſoun
" amonge alle Men that ſpeketh hit arigt in Engelond.

" (†)[Treviſa. Nevertheles there is as many diverſe maner
" Frenſche in the reeme of France, as is dyvers maner Eng-
" liſche in the reem of Engelond.]

" R. Alſo of the foreſaide Saxon tonge that is (d) deled
" athree, and is abide ſcarceliche with fewe uplondiſche Men
" is greet wonder. For Men of the Eſt with Men of the
" Weſt is as it were undir the ſame partie of hevene acord-
" eth more in (e) ſownynge of ſpeche than Men of the
" North with Men of South. Therefore it is that Mercii,
" that beeth Men of myddel Engelond as it were parteners
" of the endes, underſtondeth bettre the ſide langages Nor-
" therne and Southerne, than Northerne or Southerne un-
" derſtondeth either other. W. de Pont. Lio. 30.

" (f) All the langage of the Northumbers and ſpecialli-
" che at York, is ſo ſcharp, ſlitting, and (g) frotynge and
" unſchape that we Southerne Men may that langage un-
" nethe underſtonde. I trow that that is bycauſe that they
" beeth nyh to ſtrange Men and Nations, that ſpeketh
" ſtrongliche, and alſo bycauſe that the Kinges of Engelond
" (h) wonneth alwey fer from that Cuntry, for they beeth
" more torned to the South Contray. And yif they goeth
" to the Northe Contray, they gooth with greet helpe and
" ſtrengthe. The cauſe why they beeth more in the South

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(a) *Them.* (b) Randal Higden. (c) *Forcing or coming.* (†) *What you ſee here included in the Angular Lines is wanting in the Edition of Dr.* Gale. (d) *Dealed, divided, or parted.* (e) *Sounding.* (f) *The Language of the People of* Northumberland, *eſpecially in* Yorkſhire *is broad and unpoliſhed.* (g) *Rumbling or ruff.* (h) *Dwelleth.*

" Contrey

" Contrey than in the North, for it may be better corne
" londe, more Peple, more noble Citees, and more profita-
" ble havenes.

" Treviſa's whole Booke concludes thus. God be thonk-
" ed of al his nedes this tranſlation is ended in a thorſday
" the eygtenthe day of avril, the yere of our Lord a thou-
" ſand thre hondred four ſcore and ſevene. The tenthe yere
" of King Richard the Second after the Conqueſt of Enge-
" londe. The yere of my Lordes age Sire Thomas of
" Berkley that made me make thys tranſlation fyve and
" thryty.

" *About the Year* 1400, *flouriſhed the famous* Chaucer,
" *whoſe chief Fault was the mixing too many* French *and*
" Latin *Words with the* Engliſh. *I ſhall give you a Taſte of*
" *his Style, in the Deſcription of the ſudden Stir and Fear*
" *that happen'd upon the Cocks being carried away by a Fox.*

" The ſely Widowe and her Daughters two
" Herde the Hennes crie and make wo,
" And at the Dore ſterte they anon,
" And ſaw the Foxe towarde the Wood gon,
" And bare upon his Back the Cocke away,
" And cried out Harow and well away.
" Aha, the Foxe, and after hem they ran,
" And eke with ſtaves many another Man:
" Ran, Coll our Dog, Talbot and eke Garlonde,
" And Malkin with her Diſtaffe in her Honde.
" Ran Cow and Calfe, and eke the very Hogges,
" For they ſo ſore aferde were of the Dogges,
" And ſhouting of Men, and of Women eke,
" They ran ſo, her herte thought to breke.
" They yellen as fendes do in hell:
" The Duckes cried as Men would them quell.

" *And the Wife of* Bath's *Tale begins thus,*

" In the old Daies of King *Artour*,
" (Of which the *Bretons* ſpeaken great Honour).
" All was this Lond fulfilled of fairy,
" The Elfe Quene, with her joly Company,
" Daunſed full oft in many a grene Mede:
" This was the old Opinion as I rede.

" I ſpeake

" I ſpeake of many an hundred yere ago,
" But now can no Man ſe Elfes mo,
" For now the great Charite and Praiers,
" Of Limitours and other holy Freres,
" That ſerchen every Land, and every ſtreme,
" As thicke as Motes in the Sunne beme;
" Bliſſing halles, Chambers, Kitchens and Boures,
" Citees, Borowes, Caſtelles and hie Toures,
" Thropes, Bernes, Shepens and Deiries,
" This maketh that there been no Fairies.

*The* ATHANASIAN CREED *in old* Engliſh *Verſe.*

" Whoſo wil be ſauf to blis — *Whoſoever will be ſaved.*
" Before alle things nede to is
" That he hald with alle his miht
" The heli trauthe and leve it riht
" Whilk bot ilken to queme — *Which faith except.*
" Hole and wemles it yheme.
" Withouten drede bes thet form
" Fro Godes ſight in ai forlorn
" Sothelic the heli trauht this iſſe — *The faith is.*
" That o God inne thrinneſſe
" And thrinneſs in onneſſe
" Wurchip we the more and leſſe
" Ne the hodes oht mengande — *Neither Confounding.*
" Ne the ſtayelnes ſondrande
" For other hode of Fader other of ſon — *For there's one Perſon.*
" Other of heli goſt wil with am wun.
" Bot of fadir and ſon and heli goſte — *But the Godhead of*
" On is godes toningue that is moſte — *the father.*
" Heven blis is til am thre
" Bion in mikelhede to be
" Whilk the fader whilk the ſon — *Such as the father.*
" Whilk heli goſt wil with am wun
" Unſhapen fader unſhapen ſon is — *The father uncreate.*
" Unſhapen heli goſte ni blis
" Mikel fader Mikel ſon ai — *The father incomprehenſible.*
" Mikel heli goſte niht and dai.
" Ai laſtand fadir, ai laſtand ſon — *The father eternal.*
" Ai laſtand heli be uton

" And

" And thow he ther noht thre ai laſtand *Yet there are not three.*

" Bot on ai laſtand over al land
" Als noht thre unmade ne mikel thre *As alſo they are*
" But on unmade and on mikel is he. *not three.*
" Als ſo almihtand fader almihtand ſon *So likewiſe the father.*
" Almihtand heli goſte to wun
" And thowhether noht almihtand *And yet they are not three.*
" Bot on almihtand is licand
" Als ſo God fader God ſon iſſe *The father is God.*
" God hali goſt with am in Blis
" And thowhether noht godes thre *Yet they are not three.*
" Bot on is god and ai ſal he
" For als ſengethi hode god our loverde to be *So likewiſe*
" Thurght criſten ſothenes lette ſal he *the father*
" So thre godes or loverdes to kall *And yet not three.*
" Thurght heli feſtnes forboden as all.
" De fadir of non made is he *The father is made*
" Ne ſhapen ne kumed to he *of none.*
" The ſone of only fader blis *The Son is.*
" Noht ſhapen ne made but kumed is
" The heli goſte of fadir and ſon mihtand *The Holy Ghoſt.*
" Noht ſhapen ne made bot forth comand
" Then o fadir noht fadres thre *Is one father.*
" O ſon noht thre ſones to be
" O heli goſt and no mo
" Of tham comand ne thre no two
" And this thrinnes thet with inne *And in this Trinity.*
" Noght furſt or latter noht more or minne
" Bot al thre perſones laſtand ai
" To tham end evenmette are thai
" So that bi alle als bifore ſaide is *So that in all things.*
" And thrinnes in onnes
" And onneſſe in thrinnes ai
" We to wurſchip niht and dai
" Who that then wil berihed be *He therefore that.*
" So of the thrinnes leve he
" And nede at hele that laſt ai ſal *Furthermore.*
" That the fleſhede ai with al
" Of our loverd Thu Criſt forti
" That he trowe it trewli
" Then is ever trauthe right *For the right.*
" That we leve withalle oure miht

" That

" That oure loverd Jhu Criſt in blis
" Godes ſone and man he his
" Gode of kinde of fadir kumed werld biforn *God of the*
" Man of kinde of moder into werld born *Subſtance.*
" Fulli god fulli man livand: *Perfect God.*
" Of ſchilful Aſſaule and mannes fleſhe beand
" Even to the fadir thurght god hede: *Equal to the father.*
" Leſſe then fader thurght man hede,
" That thof he be god and man: *Who although,*
" Noht two thowhether is bot criſt an
" On noht thurght wendinge of godhed in fleſhe *One not*
" Bot thurght takynge of manhede in godneſhe *by.*
" On al noht be menginge of ſtayelnes
" Bot thurght onheda of hode that is
" That yholed for oure hele doun went til helle *Who ſuf-*
" The thred dai ras fro dede ſo felle *fered.*
" Upſtegh til heven ſittes on right hand. *He aſcended.*
" Of god fadir alle miyhtand
" And yhit for to come is he
" To deme the quik and dede that be
" Ate whos come alle men that are *At whoſe coming.*
" Sal riſe with thaire bodies thare
" And tholde ſal thai nil thai ne wil
" Of thair awen dedes il
" And that wel haf doun that dai: *And they that have*
" Sal go to lif that laſtes ai *done Good.*
" And iril haf doun ſal wende
" In fire laſtend withouten ende
" This is the trauht that heli iſſe. *This is the Truth.*
" Whilk bot ilkon with miht hiſſe
" Trewlic and faſtlic trowe he
" Saufe ne mai he never be.

" *In a Bible ſet forth with the King's Licenſe, tranſlated*
" *by* Thomas Mathews, *and printed in the Year* 1537, *the*
" *Lord's Prayer is render'd thus,*

" O oure Father which arte in Heven, halowed be thy
" Name. Let thy Kingdome come. Thy Will be fulfiled,
" as well in Erth, as it is in Heven. Geve us this daye
" oure dayly bred. And forgeve us our Treaſpaſes, even
" as we forgeve oure Treſpacers. And lead us not into
" Temptacion, but deliver us from evyl. *Amen.*

" *After*

" *After the ſame Manner it is rendered in the Tranſla-*
" *tion of* William Tyndal, *who liv'd about this Time, with*
" *ſome little Difference in the Spelling.*

" *We ſhall now preſent the Reader with a Paſſage or two,*
" *out of* Gawin Douglas *Biſhop of* Dunkel, *who flouriſh'd*
" *in the fourteenth and fifteenth Century. And tho' ſome*
" *Perſons may blame me, that in producing Specimens of the*
" *Alteration of the* Engliſh *Tongue, I quote a* Scotch *Au-*
" *thor; yet if thoſe Perſons will give themſelves the Trouble*
" *of conſidering him more heedfully, they will perceive that*
" *his Language, if it be not old* Engliſh, *is very near a-kin*
" *to it; and Sir* David Lindſay, *in his Prologue of the Com-*
" *plaint of* Papingo, *publiſhed at* Edinburgh, 1592, *ſeems*
" *to be of this Opinion; for ſpeaking of this Author, he has*
" *theſe Expreſſions,*

" Alace for ane, quhilk Lamp was in this Land,
" Of Eloquence the flow and balmy Strand;
" And in our *Inglis* [*Engliſh*] Rhetorick the Roſe,
" As of Rubeis the Carbunckle bin choſe,
" And as Phebus dois Cynthia precel,
" So Gawin Douglas Biſchop of Dunkell.

" *And ſince I have cited this Teſtimony of Sir* David
" Lindſay, *concerning the Biſhop; I ſhall give you one more,*
" *and the rather, becauſe it relates to my preſent Deſign,*
" *and has not been mentioned by the Publiſhers of the laſt*
" *Edition of this Author: And it is that of* William Liſle
" *Eſq; in his Preface to a* Saxon *Treatiſe* De veteri & novo
" Teſtamento. *Ed. Lond.* 1623. *I lighted on* Virgil *Scottiſh'd*
" *by the Reverend* Gawin Douglas, *Biſhop of* Dunkel, *and*
" *Uncle to the Earl of* Angus, *the beſt Tranſlation of that*
" *Poet that ever I read: And tho' I found that Dialect*
" *more hard than any of the former (as nearer the* Saxon,
" *becauſe farther from the* Norman) *yet with help of the*
" Latin, *I made ſhift to underſtand it, and read the Book*
" *more than once, from the Beginning to the End; whereby*
" *I muſt confeſs I got more Knowledge of that I ſought,*
" *than by any of the other: For as at the* Saxon *Invaſion*
" *many of the* Saxons *fled into* Scotland, *preſerving in that*
" *Realm unconquer'd, as the* Line Royal, *ſo alſo the* Lan-
" guage, *better than the Inhabitants here, under Conque-*
" *rors Law and Cuſtom, were able.*

" *Thus*

" *Thus far Mr.* Liſle. *We ſhall now come to our good*
" *Biſhop. His Concluſion to the Tranſlation of* Virgil, *is in*
" *theſe Words.*

" Thus up my Pen and Inſtrumentis full zore,
" On *Virgillis* Poſt I fix for euermore!
" Neuir from thens ſic matteris to diſcriue:
" My Muſe ſal now be clene contemplatiue,
" And ſolitare, as doith the Bird in Cage;
" Sen fer by worn all is my chyldis age,
" And of my Day is nere paſſit the half date,
" That Nature ſuld me granting, weill I wate.
" Thus ſen I feile doun ſweyand the ballance,
" Here I reſigne up zoungkeris obſervance,
" And wyl derek my labaouris euermoir,
" Vnto the commoun welth and Goddis gloir.
" A dew, gud readeris, God gif zou al gud nycht,
" And eftir deith grant vs his hevinly lycht.

" *Theſe Verſes need no Explanation, ſince with a little*
" *Change of a few Letters they will appear to be* clean Eng-
" liſh. *But however I will explain a Word or two*; zore
" *ready*; ſic, *ſuch Matters to deſcribe*; ſen, *ſince far out-*
" *worn*; ſuld, *ſhould*; ſweyand, *ſwaying down*; *inclining*,
" *weighing*; zoungkeris, *young Men*; z, *being frequently*
" *us'd among the old Writers, and eſpecially in this Author*,
" *for* y. *I ſhall add a few Verſes more, wherein he deſires*
" *that neither his Rhyme nor Words may be changed.*

" Ze Writaris al, and gentle Readaris eik,
" Offendis not my Volume, I beſeik,
" Bot rede lele, and tak gude tent in tyme,
" Ze nouthir magil, nor miſmeter my Ryme,
" Nor alter not my Wourdis, I zou pray:
" Lo this is all, * bew ſchirris, have gude day.

" *In the fifteenth Century lived the famous* Edmond Spen-
" ſer, *whoſe Character has been already given: We will like-*
" *wiſe preſent you with the 28th and 29th Stanza of the*
" *9th Canto of his* Fairy Queen, B. 1. *concerning* Deſpair,

* Bew Schirris. *Good Sirs.*

" *for which Sir* Philip Sydney *gave him* 200 Pounds; *and*
" *ſo conclude this Head.*

" From whom returning ſad and comfortleſs,
" As on the Way together we did fare,
" We met that Villain (God from him me bleſs)
" That curſed Wight, from whom I ſcap't whyl 'ere,
" A Man of Hell, that calls himſelf *Deſpair*,
" Who firſt us greets, and after fair areeds
" Of Tydings ſtrange, and of Adventures rare;
" So creeping cloſe, as Snake in hidden Weeds,
" Inquireth of our States and of our Knightly deeds.
" Which when he knew, and felt our feeble Hearts,
" Emboſt with bale, and bitter byting Grief,
" Which Love had launced with his deadly Darts,
" With wounding Words and Terms of foul reprief,
" He pluckt from us all hope of due Relief,
" That earſt us held in love of lingring Life;
" The hopeleſs, hartleſs, gan the cunning Thief
" Perſwade to die, to ſtint all further Strife,
" To me he lent this Rope, to him a ruſty Knife.
" With which ſad Inſtrument of haſty Death,
" That woful Lover, loathing lenger Light,
" A wide Way made to let forth living Breath.
" But I more fearful, or more lucky Wight,
" Diſmay'd with that deformed diſmal Sight;
" Fled faſt away, half dead with dying fear, *&c.*

" *I ſhould now proceed to give ſome Inſtances of the*
" *Change of our Language from* Shakeſpear, Ben. Johnſon,
" *my Lord* Bacon, Milton, Waller, Cowley, *&c. But they be-*
" *ing Books that are almoſt in every Bodies Hands, and my*
" *Preface beginning already to ſwell, I ſhall defer it to a*
" *more convenient* Opportunity. *I ſhall therefore endeavour*
" *to anſwer an Objection that is made againſt our Tongue,*
" *that it is made up of too many* Monoſyllables: *But this is*
" *a Proof of its Antiquity, if what* Salmaſius *ſays be true,*
" Certum quippe eſt, linguas omnes quæ Monoſyllabis con-
" ſtant eſſe caeteris Antiquiores. Multis abundavit Mono-
" ſyllabis Antiqua Græca, cujus veſtigia apud Poetas qui
" Antiquitatem affectarunt, remanſere non pauca. *De Re*
" *Helleniſtica*, p. 390. *For it is certain, that all thoſe Lan-*
" *guages which conſiſt of Monoſyllables are ancienter than*
" *the*

" *the others*; *the* Greek *Tongue abounded in Monoſyllables,*
" *of which there remain many Inſtances among the ancient*
" Greek *Poets. And indeed we have this Advantage from*
" *our Monoſyllables, or Words of one Syllable, that we can*
" *expreſs more Matter in fewer Words than any other Lan-*
" *guage whatever*; *and tho' the Monoſyllables are not ſo fit*
" *for* Numbers, *yet that Happineſs of Compoſition, which*
" *is peculiar to our Language with the* Greek, *makes our*
" *Poetry as muſical and harmonious as that of any Nation*
" *in the World. And Mr.* Dennis, *who is a very good Judge,*
" *ſays, the* Engliſh *is more ſtrong, more full, more ſound-*
" *ing, more ſignificant, and more harmonious than the* French.
" *I know, ſays he, very well that a great many will be un-*
" *willing to allow the laſt*; *but he alledges this as a convin-*
" *cing Proof of it, that we have* Blank Verſe *which is not*
" *inharmonious, and the* French *pretend to no* Poetical Num-
" bers, *without the Aſſiſtance of* Rhime. *And the Learned*
" *and Ingenious Mrs.* Elſtob *has given Variety of Inſtances*
" *from our own Poets, which ſufficiently prove that there is*
" *a ſecret Sweetneſs and Harmony in Verſes made up of Mo-*
" *noſyllables artfully placed. Preface to her* Saxon *Gram-*
" *mar*, p. 13. *I ſhall give three Examples as brought by*
" *that Lady from Mr.* Dryden.

" Arms and the Man I ſing who forc'd by Fate.
" *From Mr.* Creech.
" Nor could the World have born ſo fierce a Flame,
" *From Sir* John Denham's Coopers-Hill.
" Tho' deep yet clear; tho' gentle yet not dull,
" Strong without rage, without o'er flowing full.

" *And indeed there are no Subjects but what may be no-*
" *bly and beautifully cloathed in an* Engliſh Dreſs; *for our*
" *Language has whatever is neceſſary to the making a Lan-*
" *guage compleat*; *for it is* Significant, Eaſy, Copious, *and*
" Sweet. *But we muſt not enlarge on theſe Matters. I*
" *will however treſpaſs a little more on your Patience, and*
" *give you a Specimen of the Copiouſneſs of our Language*
" *in theſe two Words,* Anger *and* Striking. Anger; *to ex-*
" *preſs which Paſſion, we uſe theſe following Words,* Wrath,
" Paſſion, Paſſionate, Sharpneſs, Rage, Fury, Out-rage, Pet,
" Choler, Gaul, Fume, Storm, Fret, Pelt, Chafe, Vex, Take-
" on, Inflame, Kindle, Irritate, Inrage, Exaſperate, Incenſe,

" Provoke, Move, Sullen, Haſty, Furious, Out-ragious,
" Mad, Look big, Placable, Appeaſe, Stomach, Animoſity,
" Heart-burning, Rough, Hot, Snappiſh, Curſt, Snarle,
" Snuffle, *&c. So for the Word,* Striking, *we uſe* Smite,
" Bang, Beat, Baſt, Buffet, Cuff, Daſh, Hit, Swinge,
" Thump, Thwack, Blow, Stripe, Slap, Flap, Rap,
" Tap, Kick, Wince, Spurn, Bob, Box, Fillip, Whirret,
" Yerke, Pummel, Punch, Rebuff, Percuſſion, Repercuſſi-
" on, Colliſion, *&c. So we ſay to* Seeth, *or* boil Broth,
" *to* ſtew Prunes, poche Eggs, coddle Apples, bake Bread,
" *for which Expreſſions to* ſeeth, ſtew, poche, coddle, bake,
" *the Latins have only the Word* Coquere, *for* Pinſere *is*
" *neither to make Bread nor bake it.* In piſtrino autem
" pinſuntur farta, uti prodeat farina, unde Panes confiant,
" in furno, quo ſint eſui demum coquendi; *as our learned*
" Gataker *hath rightly obſerved.*

" *The Word* Clear *has theſe different Senſes.* Clear *may*
" *ſignify,* 1. Entire of it ſelf; *ſo it is* wholly; *as I am*
" *clearly of your Mind.* 2. Not mingled with others; *ſo*
" *it is,* Simple; *as clear Wine,* i. e. *without any Mixture*
" *of Water; eſpecially,* not with worſe, *and then it is* pure,
" *as clear or pure Wine,* i. e. *nought but Wine and Wine.*
" A clear Underſtanding, *i. e. A good Underſtanding.* A
clear Sight, *i. e. A good Sight.* A clear Wit, i. e. *ſprightly, lively.* " Clear of Sickneſs or Pain, *i. e. Without Sick-*
" *neſs, without Pain.* A clear Skin, *i. e. Beautiful.* A clear
" Reputation, *i. e. a good one.* Clear dealing, *i. e. frank, open*
" *dealing.* Clear Weather, Sky, or Water, *i. e. Lightſome,*
" *fair, bright.* Clear Glaſs, *i. e. Tranſparent, that may ſoon*
" *be ſeen thro'.* A Clear Sound, *that may be heard well.* Clear
" of any Diſeaſe, *i. e. Not infected, or not diſeaſed.* A Clear
" Eſtate, *i. e. Not in Debt.* Clear of any Crime, *i. e, Not*
" *guilty.* A clear Conſcience, *i. e. Free from Guilt.* A clear
" Coaſt, *i. e. Free from the Enemy.* Clear of any Cenſure,
" *i. e. Not under any Cenſure.* Not hinder'd from being
" done, *then* Clear *is* Eaſy. Not hinder'd from being known,
" *then* Clear *is plain, manifeſt.* Not hinder'd from being
" come to, or paſs'd thro', *then* Clear *is what may be eaſily*
" *come to, or paſs'd thro', as a* clear Way, *a* clear Paſſage,
" *&c.*

" *As for the Ambiguity and unfixed Senſe of Words, by*
" *reaſon of* Metaphor *and* Phraſeology, *this is in all inſti-*
" *tuted Languages, ſo obvious and ſo various, that it is*
" *needleſs*

" *needleſs to give any Inſtances of it; every Language hav-*
" *ing ſome peculiar Phraſes belonging to it, which if they*
" *were to be tranſlated* verbatim, *or Word by Word into ano-*
" *ther Tongue would ſeem wild and inſignificant; with which*
" *our* Engliſh *Tongue doth too much abound; witneſs thoſe*
" *Words of* Break, Bring, Caſt, Clear, Come, Cut, Draw,
" Fall, Hand, Keep, Lay, Make, Paſs, Put, Run, Set, Stand,
" Take, *none of which have leſs than thirty or forty, and*
" *ſome of them about a hundred ſeveral Senſes, according*
" *to their Uſe in Phraſes, as may be ſeen in the Dictionary,*
" *wrote by the Right Reverend Father in God, Dr.* William
" Lloyd, *the late Biſhop of* Worceſter (*which is to be*
" *met with at the End of Biſhop* Wilkin's Real Character,)
" *it being the beſt* Engliſh *Dictionary that was ever publiſh-*
" *ed; and with which, if I ſhould ever have any Leiſure, I*
" *may ſome Time or another preſent the World, in a more*
" *familiar Dreſs for the ſake of common Readers. But*
" *tho' the Varieties in Language may ſeem to contribute to*
" *the Elegance and Ornament of Speech; yet like other af-*
" *fected Ornaments, they prejudice the native Simplicity of*
" *it, and contribute to the diſguiſing of it with falſe Ap-*
" *pearances; beſides that, like other things of faſhion, they*
" *are very changeable, every Generation producing new ones;*
" *witneſs the preſent Age, eſpecially the late Times, wherein*
" *this grand Impoſture of Phraſes hath almoſt eaten out ſo-*
" *lid Knowledge in all Profeſſions; ſuch Men being of moſt*
" *eſteem who are skilled in theſe canting Forms of Speech,*
" *tho' in nothing elſe. And from this Conſideration of the*
" *ſeveral Significations of* Engliſh *Words, we may obſerve*
" *how neceſſary and uſeful it would be that our Youth be*
" *rightly inſtructed in the Knowledge of their own Language,*
" *together with that of the* Latin *and* Greek, *ſince it will be*
" *ſomewhat hard for a Lad to tranſlate* Engliſh *into* Latin,
" *if he be not acquainted with the Senſe of the* Engliſh: *It*
" *may alſo be worthy our Enquiry how far the Learning the*
" *Principles of Grammar in* Engliſh, *and explaining them*
" *by familiar* Engliſh *Examples, (as far as the Thing will*
" *bear) would conduce to a better, clearer and quicker un-*
" *derſtanding of* Grammar, Engliſh *and* Latin: *They might*
" *likewiſe, at the ſame Time, be admitted to an Acquain-*
" *tance with abundance of uſeful Things; which would ren-*
" *der the Study of Words far more eaſie and pleaſant; and*
" *the Terms of Grammar, as they are the moſt ſimple, ſo*

" *are they the moſt eaſie of any other to be underſtood; for*
" *there is no Child, I was going to ſay of five or ſix Years*
" *of Age, and then I ſhould not have exceeded the Truth,*
" *but I am ſure of ſeven or eight, but what would be able*
" *to underſtand the Terms, provided they were familiarly*
" *explain'd to their Capacities: For in this Caſe the kind*
" *condeſcending Maſter will part with his* logical Definition
" *for a* plain Deſcription *of the Term. This is what I have*
" *often experienc'd in hundreds of Children, both when I was*
" *Aſſiſtant for ſeveral Years to a very* * great Maſter *in the*
" Art of Teaching, *and ſince; and can aſſure you that I*
" *have known a Child as well pleaſed with being taught af-*
" *ter this Manner, as with his Play; and I never met with*
" *a Child yet, but who counted it a Complement paid to his*
" *Underſtanding, to be ask'd the Meaning of Things; and to*
" *ſay that they are not capable till ſuch an Age of appre-*
" *hending theſe Things, is to throw a Slur upon* human Un-
" derſtanding, *and the* Art *it ſelf.*

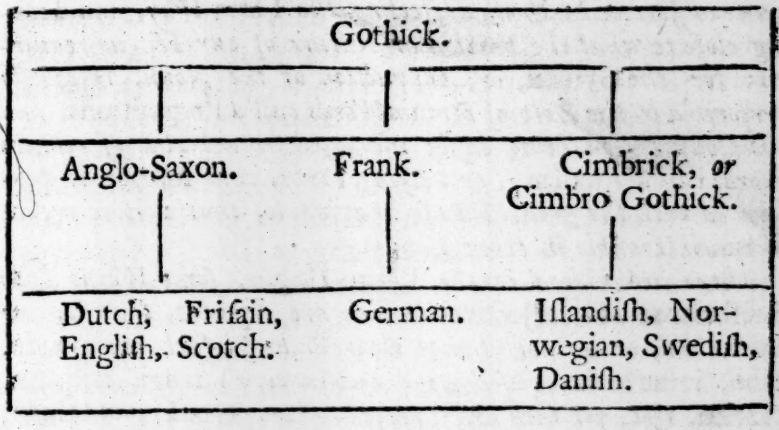
" *But theſe are only Hints, all which I humbly ſubmit to*
" *the Conſideration of the more learned and judicious Inſtru-*
" *ctors of Youth. And it is Time to return to Dr.* Wallis,
" *and give Reaſons for undertaking this Work.*

" *The Reaſon of my undertaking this* Grammar *was, that*
" *Foreigners might be aſſiſted to underſtand our Language,*
" *and read the many excellent Books which have been wrote*
" *in it, upon all ſorts of Subjects; eſpecially our Books of*
" *Practical Divinity, for which our Divines have acquired*
" *more Fame throughout the Northern Countries of* Europe,
" *than either the Natives of thoſe Places, or any of the mo-*
" *dern* French *Divines, whether they are Reform'd or Popiſh.*
" *And I am of Mr.* Dennis's *Opinion, that our Language,*
" *by Reaſon of the Dependance it has upon the* Saxon, *is not*
" *very difficult to be learnt by the People of the Northern*
" *Countries, and many of their Clergy have learnt enough*
" *of it, to make Advantage of our Eccleſiaſtical Writings;*
" *to which the learned Dr.* Hicks *agrees, as will appear by*
" *the following Scheme of the Northern Languages, as they*
" *depend one upon another.*

---

* *Mr.* Benj. Morland *F. R. S. and the preſent worthy*
*High-Maſter of St.* Paul's-School.

Gothick,




*But as many Foreigners are deſirous to underſtand our Language, ſo ſome of them complain of the very great Difficulty that there is in learning it: And what I the more wonder at, ſome of our own Country-men have entertained this Notion, imagining it to be ſtrangely puzzling and perplext, and that it is not eaſily reducible to Grammar Rules. And hence both the Teachers and Learners of the Language, ſetting about this Work, for the moſt Part, in a confuſed and diſorderly Manner, it is no wonder they ſhould meet with ſo much Difficulty and Uneaſineſs in it: To remedy which Inconvenience, I have undertaken to reduce our Lauguage, which is naturally very eaſy, to a few ſhort Rules, by which the Language may be render'd more eaſy to be learnt by Foreigners, and our Countrey-men may more clearly perceive the Reaſon and Genius of their Native Tongue.*

*I am not ignorant that ſeveral Perſons have undertaken this work before me; whoſe Performances are by no Means to be undervalued; namely, Dr.* Gill, *Maſter of St.* Paul's *School, who wrote in* Latin; Ben. Johnſon *the Poet in* Engliſh; *and* Henry Hexham *in* Dutch. *But none of theſe have, in my Opinion, taken the right Method; for all of them forcing our* Engliſh *Tongue too much to the* Latin *Method (into which Error almoſt all who have wrote Grammars of the modern Languages have fallen) have delivered, many uſeleſs Precepts concerning the Caſes, Genders and Declenſions of Nouns, the Tenſes, Moods and Conjugations of Verbs, and other ſuch like Things, which our Language hath nothing at all to do with; which Things tend only to confound and perplex Matters, rather than clear and explain them.*

*And*

*And upon this Account I have been obliged to purſue a quite different Method, neglecting the* Latin *Way, and keeping cloſe to what the particular Nature of our Tongue required; for the* Syntax, *or Conſtruction of the Noun, is chiefly perform'd by the Help of certain Words call'd* Prepoſitions, *and the Conjugation being eaſily managed by the Aid of certain Words call'd* Auxiliary, *or helping Verbs, that Matter is performed with the greateſt Eaſe imaginable, that uſes to create ſo much Trouble in other Languages.*

*There are indeed in the* Latin *Tongue, ſome Words both* Subſtantives *and* Adjectives, *which are* Aptotes, *that is, are undeclin'd, or do not change their Ending; ſuch are* pondo, nihil, inſtar, ſat, *(uſed as a Subſtantive)* frugi, nequam, praeſto, *&c. yet they are ſuppoſed to have Genders and Caſes, like other Nouns, altho' they remain the ſame (that is, do not change their Ending) in all the Caſes and Genders: Now if all the* Latin *Nouns, as well* Subſtantives *as* Adjectives, *did admit of no change in their Ending, we ſhould without doubt have heard nothing of the Caſes and Genders of Nouns; and a great many of thoſe* Rules *which are now neceſſarily laid down in the* Latin Syntax, *would then have been uſeleſs, and would have found no Room there: And the ſame thing alſo would have happen'd to the various Formations of the* Moods *and* Tenſes *of* Verbs, *if all the* Tenſes *of the ſame* Verb *in each* Voice, (Active *and* Paſſive) *were to be expreſs'd only by* Circumlocution, *as it is in ſome* Tenſes *of the* Paſſive Voice. *Since therefore in our* Language *things are quite otherwiſe than in the* Latin, *where we ſeldom change the Endings of our Nouns, and expreſs almoſt all the* Tenſes *by Circumlocutions; what Ground or Foundation can we have to introduce into our Language, without any Manner of Neceſſity, a feigned and fooliſh Medley of* Caſes, Genders, Moods, Tenſes, *&c. We have however retained the Terms of Art, as received among the* Latins, *altho' they may not all of them be, in every Reſpect, quite ſo well adapted to our Tongue; and the Reaſon why I uſed them, was becauſe their Significations are pretty well known, and I would not make any unneceſſary Innovations.*

Of the Pronunciation.

" *The learned and judicious* Dr. Wallis *has* " *endeavoured to explain the* Sound *of* Let- " ters, *after the ſame Manner as moſt other* " Grammarians *have done; namely, by com-* " *paring the like Sounds of other Tongues with thoſe of our* " *own;*

" *own; as for Example, when he ſays our* Engliſh e *is pro-*
" *nounced like the* French e *Maſculine. But as this might*
" *ſeem to our Countrymen the explaining of an* unknown
" Thing, *by what is yet more ſo; and the Doctor deſigning*
" *thoſe Rules of his, concerning the* Pronunciation *chiefly for*
" *Foreigners; I have for this Reaſon thrown ſome of his* Text
" *among the* Notes.

" *And the Doctor to obviate this Objection, has wrote an*
" *admirable* Treatiſe *of* Speech, *wherein he doth very di-*
" *ſtinctly lay down the Manner of Forming all Sounds of*
" *Letters uſual in Speech, as well of the* Engliſh, *as of other*
" *Languages. And the Doctor ſays, that being prepared by*
" *this* Treatiſe, *he had taught not only ſeveral of our Coun-*
" *trymen, who ſtutter'd extreamly, and who were not able to*
" *pronounce ſome Letters, to ſpeak diſtinctly and readily; but*
" *he likewiſe cauſed ſeveral Foreigners, that complained of*
" *the difficult Sound of ſome of our Letters, to pronounce*
" *them eaſily, and without any Trouble; by directing them*
" *to apply their* Tongue, Lips, *and other Organs of Speech,*
" *to ſuch Poſtures and Motions as are proper for the For-*
" *mation of ſuch and ſuch Sounds. He taught alſo two Per-*
" *ſons who were Dumb (becauſe Deaf) not only to read*
" Engliſh *diſtinctly, but to pronounce the moſt difficult Words*
" *of other Languages, which Foreigners propos'd to them;*
" *and they were likewiſe able to expreſs their Minds, and*
" *could underſtand Letters written to them, and write An-*
" *ſwers. But I ſhall refer the curious Reader to the Doc-*
" *tor's own Account.* [See the Advertiſment at the End of this Book.]

" *But we ſhall conclude this long Preface with theſe Words*
" *of Dr.* Wallis, " *If there be any Perſons who ſhall judge that this Performance, whatever it be, might have been as well let alone, (thinking the Knowledge of their Native Tongue to be of little Worth) let them take this along with them; that tho' there are many Things, the Knowledge of which may not deſerve any great Praiſe, yet it is a very ſhameful thing to be ignorant of them.*

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THE

# THE *Engliſh* Grammar.

## INTRODUCTION.

MAN, although he has a great Variety of Thoughts, and they are ſuch by which others, as well as himſelf, might be Profited and Delighted; yet they are all within his own Breaſt, inviſible and hidden from others, nor can of themſelves be made to appear. The Comfort and Advantage of Society, not being to be had without Communication of Thoughts; it was neceſſary that Man ſhould find out ſome external or *outward* ſenſible Signs, whereby thoſe inviſible Idea's or Notions, which his Thoughts are made up of, might be made known to others. For this Purpoſe nothing was ſo fit, either for Plenty or Quickneſs,

Quickneſs, as thoſe Articulate Sounds, called *Words*, which with ſo much Eaſe and Variety he found himſelf able to make. The Intentions of Men in Speaking are, or at leaſt ſhould be, to be underſtood; which cannot be, where Men do not uſe their Words according to the Propriety of the Language in which they ſpeak; for Propriety of Speech is that which gives our Thoughts Entrance into other Mens Minds with the greateſt Eaſe and Advantage; and therefore deſerves ſome Part of our Care and Study. Wherefore thoſe Perſons who are deſirous to ſpeak or write clearly and correctly in any Language, ought to ſtudy *Grammar*.

*Note*, *Articulate Sounds* are ſuch as may be expreſt by *Letters*. *Inarticulate Sounds* are ſuch as cannot be well expreſt by Letters, as *Hiſſing*, *Coughing*, *Groaning*, *Laughing*, &c. Of *Articulate Words* there are two Sorts; one Sort that denotes or ſignifies ſome Perſon or Thing; and another Sort that has no Signification or Meaning at all; as *Scindapſus*, *Blictri*, *Lirum*, *Larum*, *Screlum*, *Scraulum*, &c. where there is nothing but Sound.

## CHAP I.

### Of *Grammar*, and its *Parts*.

* *Grammar* is the Art of Speaking rightly.

NOTE, I have left out the *Art* of *Writing*, becauſe that is an Accident of Speech, and none but the eſſential or chief Things ought to be put into the Definition.

*Grammar* may be diſtinguiſh'd into two Kinds, 1. *Natural* and *General*. 2. *Inſtituted* and *Particular*.

1. *Natural Grammar*, (which may likewiſe be ſtiled *Philoſophical*, *Rational*, and *Univerſal*) ſhould contain all ſuch Grounds

Grounds and Rules as do naturally and neceſſarily belong to the Philoſophy of Letters and Speech in general.

2. *Inſtituted* and *Particular Grammar*, doth deliver the Rules which are proper and peculiar to any one Language in *Particular*. Wherefore Dr. *Wallis* juſtly finds Fault with our *Engliſh* Grammarians, where he ſays, All of them forcing our *Engliſh Tongue* too much to the *Latin Method*, have delivered many uſeleſs Precepts concerning Caſes, Genders and Declenſions of Nouns; the Tenſes, Moods, and Conjugations of Verbs, as alſo the Government of Nouns and Verbs, and other ſuch like Things, which our Language hath nothing at all to do with.

## * There are four Parts of *Grammar*.

*Orthography*, *Etymology*,
*Syntax*, *Proſody*.

*Note*, For ſince *Speech* conſiſts or is made up of *Words*, a *Word* of *Syllables*, and a *Syllable* of *Letters*: We may divide Grammar into four Parts.

1. That Part which treats of *Letters*, or of the moſt convenient and proper *Marks* or *Sounds* for the Expreſſion of *Words*, whether by Writing called *Orthography*, or by *Speech* called *Orthoepy*, which ought to have been reckon'd as a Part of *Grammar* before *Orthography*, ſince *Speech* preceeds *Writing*.

2. That Part which relates to *Syllables*, and treats of their true Pronunciation in obſerving due *Accent* and *Time*, called *Proſody*.

3. That Part which relates to *Words*, and treats of their Kinds, their Derivation, their Endings, Changes, their Analogy, or Likeneſs to one another in any Language, called *Etymology*.

4. That Part which treats of the *right* placing or joyning Words together in a Sentence, called *Syntax*; and this Part is the End of *Grammar*. For to what purpoſe is it to have Words, if we do not join them together, and yet this is not ſufficient, unleſs we rightly join them, that is as the beſt Speakers uſed to do; for Example, *A Stone the Parrot the Boy with killed*: Here are Words joined together, but here is

no *Syntax*; that is, there is no *right Joining* of them; for the beſt Speakers would thus join them, *The Boy killed the Parrot with a Stone.*

The Ends of Language in our Diſcourſe with others are chiefly theſe three. *Firſt*, To make known our Thoughts or Idea's to one another. *Secondly*, To do it with as much Eaſe and Quickneſs as is poſſible. And *Thirdly*, Thereby to convey the Knowledge of Things. Language is either abuſed or deficient when it fails of any of theſe Three.

## *Queſtions relating to the firſt Chapter.*

Q. *What is* Art?

*A. Art* is a Method or Way of doing any thing *well.* Therefore the Word *rightly* might have been omitted in the Definition of *Grammar*; for no one ſuppoſes that *Art* is Doing any thing *ill.*

Q. *What do you learn* Grammar *for?*

*A.* To learn to ſpeak rightly.

Q. *What do you mean by ſpeaking* rightly?

*A.* Speaking *properly* and as we ought to ſpeak.

Q. *What are thoſe* Sounds *called, which Men frame or make in Speaking?*

*A.* Words.

Q. *What does* Grammar *treat of?*

*A.* Words.

Q. *What is the End or Deſign of Speech?*

*A.* To declare our Meaning; or convey the *Thoughts* of our Minds from one to another.

Q. *What is* Engliſh?

*A.* A *Language* or *Tongue* which the People of *England* ſpeak.

Q. *What is* Engliſh Grammar?

*A. Engliſh Grammar*, is the *Art* of ſpeaking *Engliſh* rightly.

Q. *When does a Man ſpeak* Engliſh *rightly?*

*A.* When he ſpeaks according to the Cuſtom or Uſe of the beſt Speakers.

I ſhall endeavour to explain what I mean by the Uſe or Cuſtom of the beſt Speakers, in the Tranſlation of an Elegant Paſſage out of *Quintilian*, a judicious *Roman* Author, *l.* 1. *c.* 6. "We ought to determine in the firſt Place, *ſays he*, what we mean by that we call Cuſtom; which if it ſhould

" ſhould take its Name from the Practice of the Majority, " will have a very dangerous and bad Influence, not only " upon Speech, but what is of greater Importance, upon " Life. Whence can we expect ſo great a Good, that " thoſe Things which are right ſhould pleaſe the Majority? " Therefore, as effeminately to ſmooth the Body, to curl " the Hair, and to tipple in the Baths; tho' theſe are " Things that have prevail'd in this City, yet they are not to " be reckoned as Cuſtoms, becauſe there is none of theſe " Actions but what are blameable and deſerve our Reproof; " but we waſh, we ſhave, and we live, or eat and drink to- " gether, according to Cuſtom: So likewiſe in Diſcourſe, " if there be any thing that has corruptly prevailed among " the Multitude, we muſt not receive or embrace that for " the Rule or Standard of Speech. For we know that " whole *Theaters*, and all the Company of the * *Circus*, " have oftentimes declared their Satisfaction or Diſlike in " the ſame barbarous Expreſſions with thoſe of the igno- " rant Multitude: I ſhall therefore call the Cuſtom of Speech, " the Agreement of the Learned, as that of Life, the Agree- " ment, or Practice of the Good. *A. Gellius*, does like- " wiſe rightly diſtinguiſh between the Uſe of the Vulgar, " and that of the Learned. *l.* 1. *c.* 7.

Q. *What is* Latin?

*A.* The Language which the *Romans* ſpoke.

Q. *Is there any real Difference between the Words* Language *and* Tongue.

*A.* No.

I know the Objection generally made againſt calling the *Engliſh* a *Language*, is becauſe it is but a Branch of ſome other: But this Objection ſeems to be of no Force; for the Diſpute turns upon the Uſe of the Words *Language* and *Tongue*, which we uſe indifferently one for the other. Nay, we tranſlate *Linguæ Matrices*, the Mother Tongues; tho' if you had rather ſay, the *Mother Languages*, I ſhall not be angry. The whole Diſpute is trifling, and did not deſerve this Note; but People muſt be pleaſed.

Q. *How many Parts of* Grammar *are there?*

---

* *The* Circus *was a large Place in* Rome, *where the People ſat to ſee Horſe-Races, and other Publick Shows.*

*A.* Four, *viz.* Orthography or Orthoepy, Etymology, Proſody, Syntax.

Q. *What is* Orthography?

*A. Orthography*, is the Art of true Writing, or that Part of *Grammar* which teaches us how to write every Word with proper Letters. It comes from the *Greek* Word *Orthos* right, and *Graphe* Writing. For Example, we muſt write, *Biſhop*, not *Buſhop*; ſo *did, foot, might, neither, frumenty*; not *dud, fut, mought*, or *med, nother, furmity*.

Q. *What is* Orthoepy?

*A. Orthoepy*, is the Art of True Speaking, and gives Rules for the right pronouncing of Letters, from *Orthos, right*, and *Epos a Word*. For Example, We muſt not pronounce *ſtomp, ſhet, ſarvice, tunder, gove, eend, ommoſt*; but *ſtamp, ſhut, ſervice, tinder, gave, end, almoſt*.

The Difference between *Orthography* and *Orthoepy* is, that the former relates to the True Writing of Words, and the latter to the Right Pronouncing of them. Wherefore Teachers ought to take great Care that their Scholars ſpeak out their Words clearly and diſtinctly, and obſerve what Impediments of Speech they labour under, and what Letters they are which the Scholars are leſs able to pronounce; and ſo ſhew them how to mend thoſe Defects, by directing them to apply their Tongue, Lips, and other Organs of Speech, to ſuch Poſtures and Motions, as are proper for the Formation of ſuch and ſuch Sounds or Letters.

Q. *What is* Etymology?

*A.* It is that Part of *Grammar* which teaches you what belongs to each *Part of Speech*. It comes from *etumos, true, & logos, Speech*.

Q. *What is* Syntax?

*A.* It is a right joining of Words in a Sentence. It comes from the *Greek* Prepoſition *Syn, together*, and *taxis, ordering*, or *ranking*. In *Latin* it is called *Conſtructio, Conſtruction*; from *Con* together, and *ſtructio* a Building, or a ſetting Things in good Order.

Q. *What is* Proſody?

*A. Proſody* is the Art of Pronouncing Words, according to due *Accent* and *Time*. It comes from *pros, to*, and *ode, a Song*.

Q. *What is* Accent?

*A.* It is *Tone* or *Tune*; which is of two Sorts. The *Grave* or low Tune; the *Acute* or higher Tune; in Latin, *Accentus*, from *ad to*, and *cantus a Tone*.

Q. *What do you mean by pronouncing with Time?*

*A.* Sounding the *Syllables* ſwifter or ſlower.

Q. *Whence comes the Word* Grammar?

*A.* From *Gramma* a *Letter*. Grammar begins with the Letters which are the Foundation of Words, and proceeds to the explaining of the Properties of the Words themſelves. It takes its Name from the *Grecians*, who not much minding the Study of Foreign Languages, ſent their Children to School only to learn to read and write their own Language. Hence *Ariſtotle* calls Grammar *The Knowledge of Reading and Writing*.

## CHAP. II.

### *Of* Etymology, *or that Part of* Grammar *which teaches what belongs to each Part of* Speech.

* Words are *Primitive* or *Derivative*.

* A Primitive Word is that which comes from no other Word in our Language; as *Fiſh*, *Babe*.

* A Derivative Word is that which comes from ſome other Word in our or another Language; as a Fiſher, Fiſhy, from Fiſh, Babler, Babling from Babe; ſo Rational, from Rationalis.

### *Of the Eight Parts of Speech.*

TO ſignify the Difference of our Thoughts or Notions in any Language, there is need of ſeveral Sorts of Words: Now every Word being conſidered as a Part of our Speech or Diſcourſe; the *Grammarians* (or they who write of Grammar) do reckon up eight Sorts of Words of a different Nature, which they call, *Eight Parts of Speech*.

* The Eight parts of Speech are,

| | |
|---|---|
| *Noun,* | *Adverb,* |
| *Pronoun,* | *Conjunction,* |
| *Verb,* | *Preposition,* |
| *Participle,* | *Interjection.* |

Of all which we ſhall treat in their proper Place.

*Queſtions relating to the Second Chapter.*

Q. *What is* Speech?

A. Speaking or Diſcourſe.

Q. *How many parts of Speech are there?*

A. Eight.

Q. *What are there* Names?

A. Noun, Pronoun, Verb, Participle, *&c.*

Q. *What do you mean by Eight Parts of Speech?*

A. Eight Sorts of Words, which Men uſe in ſpeaking.

Q. *Are there no more than eight Words in a Language?*

A. There are thouſands of Words, but yet there are but eight Sorts; for every Word which Men uſe in ſpeaking, is either a *Noun,* or a *Pronoun,* or a *Verb,* or a *Participle,* or an *Adverb,* or a *Conjunction,* or a *Prepoſition,* or an *Interjection.*

Q. *Why do they give different Names to the Parts of Speech?*

A. To diſtinguiſh one Part of Speech from another; in like manner as a *Carpenter,* to diſtinguiſh one Tool from another, calls one an *Hammer,* another a *Chiſſel,* another a *Saw.*

Q. *Are the Parts of Speech the ſame in* Engliſh *as in* Latin?

A. Yes, for that which is a *Noun* in *Engliſh,* is a *Noun* in *Latin,* and ſo of the reſt. But as for Numbers, Caſes, Genders, Declenſions, Conjugations, *&c.* Theſe are not the ſame in both Languages.

## CHAP III.

## *Of a* NOUN.

* A *Noun* is the Name of a Thing that can be perceived either by the Senſes or Underſtanding.

* A *Noun Subſtantive* is the Name of the Thing it ſelf, as a *Man*, a *Horſe*, a *Tree*.

* A *Noun Adjective* is a Word or Name which ſheweth the Manner of a Thing, or what a Thing is, and muſt be joined to the Word whoſe Manner it ſheweth; as *good*, *bad*, *wiſe*, *fooliſh*, *great*, *ſmall*, &c.

Thing is here to be taken in its largeſt Senſe, as it is the Subject of Thought; for whatever any one can think of, is in ſome ſort a Thing; and ſo likewiſe the Manners of their *Being* may be ſo far counted *Things*, as that they can by themſelves employ our Thought.

*Queſtions relating to the Third Chapter.*

Q. *What is a* Noun?

*A.* A *Noun* is the Name of a Thing.

Q. *Is it not the Thing it ſelf?*

*A.* No: For *Grammar* treats of Words and not of Things.

Q. *How do you make it appear that the Words*, Man, Horſe, Tree, *are* Subſtantives?

*A.* Becauſe if any one ſays, *I ſee a Man, I ſee a Horſe, I ſee a Tree*, in each Saying the Senſe is plain and full, and I underſtand the Meaning.

Q. *How do you make it appear that the Words*, good, bad, wiſe, fooliſh, great, ſmall, *are* Adjectives?

*A.* Becauſe if any one ſays, *I ſee a good, I ſee a bad, I ſee a wiſe, I ſee a fooliſh, I ſee a great, I ſee a ſmall*, in theſe Sayings there is no Senſe, nor do we underſtand the *Meaning* of them, but there needs to be put in a *Subſtantive* to each *Adjective* to make *Senſe*; as *I ſee a good Man, I ſee a ſmall Horſe, I ſee a great Tree.*

Q. *In theſe Sayings following, tell me which Nouns are* Subſtantives, *and which are* Adjectives, *and the Reaſon why?*

*The Cat catches* Mice,
*The Boy writes a* good,
*This is a* fooliſh,
Peter *loves* Pudding,
*We love* ſweet,
*This is a* wiſe,
*A* wiſe *reads* Books,
*They play a* ſmall,
*Horſes drink* Water.

Q. *Whence*

Q. *Whence comes the Word* Noun?

*A.* From the *Latin* Word *Nomen*, a Name.

Q. *From whence comes the Word* Subſtantive?

*A.* From the *Latin* Word *Subſtantia, Subſtance*; becauſe it ſignifies the *Subſtance* of the Thing.

Q. *Whence comes the Word* Adjective?

*A.* From the *Latin* Word *Adjicere*, to *add*, becauſe it is to be added to the *Subſtantive*.

In the Words *Noun Subſtantive*, you may leave out *Noun*, and call it a *Subſtantive*; ſo in the Words *Noun Adjective*, you may leave out *Noun* and call it an *Adjective*.

Definitions being only the Explaining one Word by another that is more familiar, ſo that the Meaning or Idea it ſtands for, may be certainly known, Languages are not always ſo made according to the Rules of *Logick*, that every *Term* can have its Signification exactly or clearly expreſſed by two others: I have therefore rather endeavoured after a Deſcription of what the *Terms* mean, than after a ſtrict Definition of them. And I believe it will be objected to me, that I have too ſtrictly followed an old Direction;

Σαφέστερόν μοι κ' ἀμαθέστερον φράσον.
*Speak more clearly, and leſs like a Scholar.*

## CHAP. IV.

### *Of* Subſtantives *Proper and Common.*

THE far greateſt Part of Words, that make all *Languages*, are general Terms; but becauſe there is Occaſion to mention this or that particular Perſon or Thing, they muſt have their proper Names to be known and diſtinguiſhed by.

* *Nouns* are either *proper* or *common*.

* A *Noun Subſtantive proper* is a Word that belongs to ſome (*individual*) Particular one of that Kind; as *Anne*, *James*, *Peter*, *Mary*, &c.

* A *Noun Subſtantive common* is a Word which belongs

belongs to all of that Kind; as *Man*, *Woman*, *Horſe*, *Tree*, &c.

Beſides Perſons, Countries alſo, Cities, Rivers, Mountains, and other Diſtinctions of Place, have uſually found peculiar Names, they being ſuch Words as Men have often Occaſion to mark particularly. And it is not to be doubted, but if we had reaſon to mention particular *Horſes*, as often as we have to mention particular *Men*, we ſhould have proper Names for the one, as familiar as for the other; and *Bucephalus* would be a Word as much in Uſe, as *Alexander*. And therefore we ſee amongſt *Jockeys*, Horſes have their proper Names to be known and diſtinguiſhed by, as commonly as their Servants; becauſe amongſt them, there is often Occaſion to mention this or that particular Horſe, when he is out of Sight.

It may be farther obſerved that *proper Names*, when they are attributed to divers Perſons, become *common Names*; as the *Cæſars*, the *Alexanders*; any brave Men being call'd by thoſe Names.

### *Queſtions relating to the fourth Chapter.*

Q. *Is the Word* Anne, *a proper or common Name?*

*A.* It is a proper Name; becauſe it belongs to ſome particular One of that Kind; for *Anne* is not the Name of every Woman.

Q. *Is the Word* Woman, *a proper or common Name?*

*A.* It is common, becauſe it belongs to all of that Kind; for every Woman is called a Woman, but every Woman is not called *Anne*.

Q. *Are the Words* Ship, River, Horſe, *proper or common Names?*

*A.* They are common; for every *Ship* is called a *Ship*, and every *River* is called a *River*, &c.

Q. *Are the Words* Albemarle [the Name of a Ship] *the* Thames, Bucephalus, *proper or common Names?*

*A.* They are proper, becauſe they belong to ſome particular ones of that Kind; for every *Ship* is not called the *Albemarle*, neither is every *River* called the *Thames*, nor every Horſe *Bucephalus*.

## *Of the* Engliſh *Proper Names.*

I am ſenſible that this Account of the *Engliſh* proper Names, does not ſtrictly relate to the Subject of this Book; yet becauſe it has ſome ſmall Relation thereto, and might entertain the Curioſity of ſome Perſons, I had made a Collection of what ſeveral Authors have wrote of theſe Matters, with which I deſigned to preſent the Reader, but being luckily prevented by the better Performance of the ingenious and learned *John Chamberlayne* Eſq; in his moſt uſeful Book, *The Preſent State of* Great-Britain; I have choſen rather to give you his Account than my own.

*Nomina quaſi Notamina.* Names were firſt impoſed on Men for Diſtinction ſake, by the *Jews* at their Circumciſion, by the *Romans* at the ninth Day after their Birth, and by the *Chriſtians* at their Baptiſm, of ſuch Signification for the moſt part, that might denote the future good Hope, or good Wiſhes of Parents towards their Children.

The *Engliſh* Names at Baptiſm, are generally either *Saxon* or *Norman*, as *Robert*, *Richard*, *Henry*, *William*, *Edward*, *Edmond*, *Edwin*, *Gilbert*, *Walter*, *Leonard*, &c. or elſe (eſpecially in latter Ages) out of the Old and New Teſtament, *Abraham*, *Iſaac*, *Jacob*, *John*, *Thomas*, *James*, &c. Or ſometimes the Mothers *Sur-name*, eſpecially if ſhe has been an Heireſs, or of ſuperior Birth or Quality to her Husband, and rarely two Chriſtian Names, which yet is uſual in other Countries, eſpecially in *Germany*.

*Sur-names.*] Names ſuperadded to the Chriſtian Names; the *French* call *Sur-Noms* (i. e.) *Super Nomina*.

The *Hebrews*, *Greeks*, and moſt other Nations, had no *Sur-names* fixed to their Families, as in theſe Days, but counted thus, for Example among the *Hebrews*, *Melchi Ben Addi*, *Addi Ben Caſam*, &c. So the *Britains*, *Hugh ap Owen*, *Owen ap Rheſe*: So the *Iriſh*, *Neal Mac Con*, *Con Mac Dermoti*, &c.

As Chriſtian Names were firſt given for Diſtinction of Perſons, ſo *Sur-names* for Diſtinction of Families.

About *Anno* 1000, the *French* Nation began to take *Sur-names*, with *De* prefixt, of a Place, and *Le* prefixt, for ſome other Qualifications, as at this Day is their uſual Manner. The *Engliſh* alſo took to themſelves *Sur-names*, but not generally among the common People, till after the Reign of *Edward* I.

Great

Great Offices of Honour have brought divers *Sur-names*, as *Edward Fitz-Theobald*, being long ago made Butler of *Ireland*, the Duke of *Ormond*, and his Anceſtors deſcending from him, took the *Sur-name* of *Butler*. So *John Count Tankerville* of *Normandy*, being made *Chamberlain* to the King of *England*, above 400 Years ago, his Deſcendants of *Sherborn-Caſtle* in *Oxfordſhire*, lately extinct, and of *Preſtbury*, *Mangersbury*, and *Oddington* in *Glouceſter-ſhire*, (from whom the Author of this Account was deſcended) bear ſtill the ſame Coat of Arms, by the Name of *Chamberlain*.

At firſt, for *Sur-names* the *Engliſh* Gentry took the Name of their Birth-place, or Habitation, as *Thomas* of *Aſton*, or *Eaſt-Town*; *John* of *Sutton*, or *South-Town*; *Henry* of *Wotton*, or *Wood-Town*; and as they altered their Habitation, ſo they altered their *Sur-name*. After, when they became Lords of Places, they call'd themſelves *Thomas Aſton*, of *Aſton*; *John Sutton*, of *Sutton*; *Henry Wotton*, of *Wotton*.

The *Saxon* common People (as the generality of the *Dutch*, *Germans*, *Danes*, *Iſlanders* and *Sweaes* do to this Day) for *Sur-names*, added their Father's Name, with Son at the End thereof, as *Thomas Johnſon*, *Robert Richardſon*, and ſometimes their Mother's Name in like Manner, as *Bettiſon*, *Nelſon*, and *Margetſon*; they alſo oft took their Father's Nick-name, or Abbreviation with the Addition of *s*, as *Gibs*, the Nick-name, or Abreviation of *Gilbert*; *Hobs* of *Robert*, *Nicks* of *Nicholas*, *Bates* of *Bartholomew*, *Sams* of *Samuel*, *Hodges* of *Roger*, *Sanders* of *Alexander*; and thence alſo *Gibſon*, *Hobſon*, *Nickſon*, *Batſon*, *Samſon*, *Hodſon*, *Sanderſon*, and *Hutchinſon*, &c. Many were alſo *Surnamed* from their Trade, as *Smith*, *Joyner*, *Weaver*, *Walker*, that is, *Fuller* in old *Engliſh*, and *Goff*, that is *Smith* in *Welch*, &c. Or from their Offices, as *Porter*, *Steward*, *Shepherd*, *Carter*, *Spencer* (that is *Steward* or *Diſpenſer*) *Cook*, *Butler*, *Kemp*, that is in old *Engliſh*, *Soldier* from *Campus*; or from the Place of Abode, as *Underwood*, *Underhil*; alſo *Atwood*, *Atwell*, *Athil*, which three laſt are ſhrunk into *Wood*, *Wells*, *Hill*; or from their Colour or Complexion, as *Fairfax*, that is *Fairlocks*; *Pigot*, that is *ſpeckled*; *Blunt*, or *Blund*, that is, *Flaxen Hair*. So from Birds, as *Arundel*, that is *Swallow* from *Arundo*; *Corbet*, that is *Raven* from *Corvus*; *Wren*, *Finch*, *Woodcock*, &c. So from Beaſts, as *Lamb*, *Fox*, *Moyle*, that is, *Mule*. From Colours, as *Black*, *White*, *Brown*, *Red*, *Green*. From the Winds, as *Eaſt*, *Weſt*, *North*,

*North*, *South*. Sometimes from Saints, as St. *John*, St. *George*, St. *Leger*, St. *Amand*, *Seymour* (i. e.) St. *Maur*, &c.

The *Normans* at their firſt coming into *England*, brought *Sur-names* for many of their Gentry, with *De* prefixed, as the *French* do generally at this Day, and their *Chriſtian* Names were generally *Scandic*, they being originally deſcended from *Norway*, inhabited by the Progeny of the old *Scandians*; and ſome for about 200 Years after the Conqueſt, took for *Sur-names*, their Father's Chriſtian Name, with *Fitz* or *Fils* prefix'd, as *Robert Fitz-Williams*, *Henry Fitz-Gerard*, which is as much as *Williamſon*, *Gerardſon*, &c.

The *Britains*, or *Welch*, did not take *Sur-names* till of late Years, and that for the moſt Part only by leaving out *a* in *ap*, and annexing *p* to their Father's Chriſtian Name, as inſtead of *Evan ap Rice*, now *Evan Price*; ſo inſtead of *ap Howel*, *Powel*; *ap Hugh*, *Pugh*; *ap Rogers*, *Progers*, &c.

The moſt ancient Families, and of beſt Account for *Sur-names* in *England*, are either thoſe that are taken from Places in *Normandy*, and thereabouts in *France*, and from ſome other Tranſmarine Countries; or elſe from Places in *England* and *Scotland*, as *Evereux*, *Chaworth*, *Nevil*, *Montague*, *Mohun*, *Biron*, *Bruges*, *Clifford*, *Berkly*, *Anvers*, *Arcy*, *Stourton*, *Morley*, *Courtney*, &c. which anciently had all *De* prefixed, but of latter Times, generally neglected, or made one Word, as *Devereux*, *Danvers*, *Dancy*, &c. unleſs we ſhould more eſteem thoſe, whoſe Anceſtors were of great Account here before the *Norman* Conqueſt, and their Poſterity have ſtill flouriſhed ever ſince, as *Arden*, *Aſhburnham*, &c.

CHAP.

## CHAP. V.

## *Of* NUMBERS.

Number *is the Diſtinction of* One *from* Many.

* Here are two Numbers, the *ſingular*, and the *plural.*

* The *Singular Number* is uſed when we ſpeak but of one *Thing* or *Perſon*; as a *Stick*, a *Boy.*

* The Plural Number is uſed when we ſpeak of more than one *Thing* or *Perſon*; as *Sticks*, *Boys.*

* The Plural Number in *Engliſh* is commonly made by putting *s* to the Singular; as *Stick* makes in the Plural *Sticks*; ſo *Boy* makes in the Plural *Boys.*

But when the Singular ends in *ch*, *ſh*, *ſs*, or *x*, then the Pronunciation requires that *e* be put before *s*, or (which is all one) that *es* be added to the Singular, as,

| | | |
|---|---|---|
| Church, | *makes* | Churches, |
| Bruſh, | | Bruſhes, |
| Witneſs, | | Witneſſes, |
| Box, | | Boxes. |

*Note*, The *Plural Number* (when it is made by putting only *s* to the *Singular*) has no more Syllables than there are in the *Singular*; as in *Boy* there is but one Syllable, ſo the *Plural*, *Boys*, has likewiſe but one; and as in *Father* there are but two Syllables, ſo in the *Plural*, *Fathers*, there are no more. But when the *Singular Number* ends in *ſe*, *ze*, or in *ce*, *ge* pronounced ſoft, then the *s* that is added cannot be heard in the Sound, except it makes another entire Syllable. For Example, *Horſe* in the Singular hath but

one Syllable, but *Horſes*, in the Plural, has two; ſo *Face*, in the Singular, has but one Syllable, but *Faces*, in the Plural, has two.

Formerly all *Nouns* received the Addition of *es* for the *Plural*, which is to this Day retained in ſeveral Counties of *England*.

* But Words that end in *f*, or *fe*, do (for better Sound ſake) make the *Plural*, by changing *f* and *fe* into *ves*, as

| | | | | | |
|---|---|---|---|---|---|
| Calf, | *makes* | Calves, | Sheaf, | *makes* | Sheaves |
| Half, | | Halves, | Shelf, | | Shelves, |
| Knife, | | Knives, | Self, | | Selves, |
| Leaf, | | Leaves, | Thief, | | Thieves, |
| Loaf, | | Loaves. | Wife, | | Wives, |
| | | | Wolf, | | Wolves. |

Yet this is not always ſo, for theſe Words following, with ſeveral others, are excepted, as

| | | |
|---|---|---|
| Hoof, | *makes* | H oofs, |
| Roof, | | Roofs, |
| Grief, | | Griefs. |

So *Dwarf*, *Miſchief*, *Handkerchief*, *Relief*, *Scarf*, *Wharf*, *Reproof*, *Strife*, *Scoff*, *Skiff*, *Muff*, *Ruff*, *Cuff*, *Snuff*, *Stuff*, *Puff*, &c. And generally ſpeaking, Words ending in double *ff* make the *Plural* by the addition of *s*. But *Staff* makes *Staves*.

So in Words ending in *s* and *th*, tho' the Writing is not changed, yet the Sound is ſoftned; for in *Houſe*, the Sound of *s* is changed into *z*, as *Houſe*, *Houſes* [*Houzes*]; ſo *th* is ſounded as *dh*, as in *Path*, *Paths*, [*Padhs*]; *Cloth*, *Clothes* [*Clodhes*]; *Sheath*, *Sheaths*, [*Sheadhs*]. But *Earth*, *Birth*, keep their own Sound, and all that end in *rth*.

As *Nouns* ending in *y* do often change *y* into *ie*, ſo *ys* in the *Plural*, is often changed into *ies*, as

| | | | |
|---|---|---|---|
| Hereſy, | Hereſys, | *or* | Hereſies, |
| Cherry, | Cherrys, | | Cherries, |
| Inquiry, | Inquirys, | | Inquiries. |

* Some

* Some Words do form or make the Plural otherwiſe than by taking *s* or *es*, and are therefore Irregular.

| *Singular.* | | *Plural.* | *Singular.* | | *Plural.* |
|---|---|---|---|---|---|
| Die, | | Dice, | Foot. | | Feet, |
| Mouſe, | *makes* | Mice, | Tooth, | *makes* | Teeth, |
| Louſe, | | Lice, | Penny. | | Pence, |
| Gooſe, | | Geeſe, | *which is a Contraction of Pennys.* | | |

But theſe, *Ox, Oxen, Child, Children, Brother, Brethren,* are Imitations of the *Dutch Plural* which ends in *s*, and frequently in *en*. Man among the *Saxons* was an irregular Word, and makes *Men* in the *Plural*. Alſo all the Compounds of Man, make their *Plural* in *en*, as *Woman, Footman, Horſeman, Stateſman*, in the *Plural, Women, Footmen, Horſemen, Stateſmen*, &c.

Some Words are uſed in both Numbers, as *Sheep, Hoſe, Swine, Fern, Peaſe, Deer. Chicken* is not *Plural*, for we ſay *Chickens*; as to *Fiſh, Mile*, they are rather ill ſpeaking; as when they ſay, five *Shilling, ſeven Foot high, twenty Year old*. So abundance of *Fiſh*, is not the *Plural*; any more than abundance of *Meat*.

*Note, Swine* is a Contraction of *Sowin*; we likewiſe ſay *Sows* from *Sow*, which is ſpoken of the Female only; but *Swine* is uſed in both Numbers, and ſpoken of both Sexes. It is better alſo to ſay in the Singular a *Pea*, in the Plural *Peas*.

*Brother* makes alſo *Brothers*, for we ſeldom uſe *Brethren*, but in Sermons, or in a Burleſque Senſe.

Some do uſe *Kine* (a Contraction of *Cowin*) for *Cows, Shoon* for *Shoes, Eyen* for *Eyes*, and *Houſen* for *Houſes*; But theſe *Plurals* are not to be imitated.

* Some *Words* have no *Singular Number*.

As *Aſhes, Bellows, Bowels, Breeches, Entrails, Lungs, Sciſſars, Shears, Snuffers, Thanks, Tongs, Wages*.

* Some *Words* have no *Plural Number*.

As the proper Names of *Cities, Countries, Rivers, Mountains*; the Names of *Virtues, Vices*; So the Names of *Metals*, as *Gold, Silver, Copper*, &c. The Names of moſt *Herbs*, as, *Graſs, Marjoram, Parſly, Sage, Mint*, &c. except, *Nettles, Poppys, Lillys, Coleworts, Cabbages*, &c. The Names of ſeveral Sorts of *Corn* and *Pulſe*, as *Wheat, Rye, Barley, Darnel*, &c. except *Bean*, which makes *Beans*, and *Pea, Peas*. So *Bread, Wine, Beer, Ale, Honey, Oyl, Milk, Butter*, want the *Plural*, with many others; but theſe Examples may ſuffice for the preſent. And ſome of theſe, when they ſignify *ſeveral Sorts*, are uſed in the *Plural*; as *Wines, Oyls*, &c.

* *Nouns Adjective* have no Difference of *Numbers.*

*Note*, As we ſay, a good Boy in the *Singular*, ſo we ſay, good Boys in the *Plural*; where you ſee the *Adjective* is the ſame. Yet ſometimes we meet *Adjectives* with *s* added to make them *Plurals*; as *Good, Goods*; *New, News*; but then they become or are made *Subſtantives*, as *Goods* for good Things; ſo *News* for new Things; *Blacks* for black Men, or black Colours; *Whites, Reds*, for white or red Colours. In like Manner the *Grammarians* uſe *Subſtantives, Adjectives*, for *Nouns Subſtantive, Nouns Adjective*. Note, *This*, makes *theſe*, and *that, thoſe*.

*Queſtions relating to the Fifth Chapter.*

Q. *What is* Number?
*A. Number is* the Diſtinction of one from many.
Q. *How many* Numbers *are there?*
*A.* Two, the *Singular* and the *Plural*.
Q. *When do we uſe the* Singular Number?
*A.* When we ſpeak but of *one* Perſon or Thing.
Q. *When do we uſe the* Plural Number?
*A.* When we ſpeak of *more* Things or Perſons than *one*.
Q. *How is the* Plural Number *in* Engliſh *made?*
*A.* By adding *s* to the *Singular*.
Q. *Is it always thus made?*
*A.* Not always; for to Words that end in *ch, ſh, ſs*, or *x*, *es* is added, as *Church, Churches*, &c.
Q. *What do you note or obſerve in Words that end in* ſe, ze, *or in* ce, ge?

*A.* Thoſe

*A.* Thoſe Words gain a Syllable more in the *Plural* than they had in the *Singular.*

Q. *How comes this to paſs?*

*A.* The *s*, that is added to make the *Plural* would not be heard in the Sound, unleſs it made another entire Syllable.

Q. *How do Words that end in* f *or* fe, *make their* Plural?

*A.* By changing *f* or *fe* into *ves.*

Q. *What is the Reaſon of this Change?*

*A.* It is for better Sound ſake; *f* and *v* being Letters that are eaſily changed the one for the other.

Q. *Do all Words form or make their* Plural *by adding* s *to the* Singular?

*A.* No: Some do not; for *Mouſe* makes *Mice*, and *Tooth*, *Teeth*, &c. with ſeveral others which are *Irregular.*

Q. *What do you mean by* Irregular?

*A.* That Word is ſaid to be *irregular*, or *excepted*, which is contrary to, or that does not follow the general Rule.

The *General Rule* in this Place is, that the *Plural Number* is made by adding *s* or *es* to the *Singular.*

Q. *What is a* compounded *Word?*

*A.* It is a Word that is made up of two or more ſingle Words, as *Footman* is made up of *Foot* and *Man*; ſo *Coachman*, is made up of *Coach* and *Man.*

Q. *Have all Nouns a* Plural Number?

*A.* No: For ſome *Nouns* have no *Plural*, and others have no *Singular*; and ſome few on the other hand are uſed in both Numbers.

Q. *Whence* comes the Word *Number?*

*A.* From the *Latin* Word *Numerus*, *Number.*

Q. *Whence comes the Word* Singular?

*A.* From *Singularis* or *Singulus*, a ſingle one.

Q. *Whence comes the Word* Plural?

*A.* From *Pluralis* or *Plus* more.

## CHAP. VI.

### *Of the* Engliſh Genitive Caſe, *with a Note concerning* Gender.

THE Mind is not always employed about ſingle Objects only, but compares likewiſe one Thing with another, in order to expreſs the *Relation* and *Reſpect* that Things have to one another: in the *Latin* and *Greek* Tongues, they make different Endings of the ſame *Noun*, to denote theſe *References* or *Reſpects*, and theſe different *Endings* are called Caſes. The *Latins* have ſix in each Number, whoſe Names are as follow,

| | |
|---|---|
| The *Nominative*, | The *Accuſative*, |
| The *Genitive*, | The *Vocative*, |
| The *Dative*, | The *Ablative*. |

But the *Reſpect* of *Things* to one another in our Language is ſhewn by the Help of certain Words called *Prepoſitions*; ſuch are *of*, *to*, *from*, &c. So that we have no *Caſes*, except the *Genitive*; whereby we are freed from a great deal of Trouble and Difficulty that is found in other *Languages*.

* *The* Genitive Caſe *in* Engliſh *ends in the* Singular *and* Plural Number *in* s *or* es (*if the Pronunciation requires it*) *as* Man's Nature, *or the* Nature of Man; Men's Nature, *or the* Nature of Men; Milton's *Poems*, *or the Poems of* Milton; *the* Churches Peace, *or the* Peace of the Church.

*Note*, This Genitive Caſe anſwers to the Genitive of the *Latins*, and to the *Engliſh* Prepoſition *of*, ſignifying, 1. The *Poſſeſſor*. 2. The *Author*. 3. The Relation of a *Thing*, as

*Peter's*

*Peter's* Horſe, or the *Horſe* that *Peter* poſſeſſes, or has. So *Milton's Poems*, or the *Poems of Milton*, that is, the *Poems* that *Milton* made. The King's Son, or the Son of the King.

* *If the* Subſtantive *be of the* Plural Number, *the firſt* s *is cut off*; *as the* Warrior's Arms, *or the* Arms of the Warriors; *the* Stones' End, *or the* End of the Stones; *for the* Warriors's Arms, *the* Stones's End.

*Note*, I ſay, the firſt *s* is cut off, or left out, for when the Subſtantive Plural ends in *s* (it ſometimes ending in *en*, as Women) there will be a double *s*; one *s* that makes the *Plural*, as *Warriors*, and another *s* that makes the *Genitive Caſe*, as *Warriors's*; then the former *s* is cut off, or left out for better Sound ſake.

* But when the Singular Number ends in *s*, both the *s's* are for the moſt Part expreſſed, as *Charles's* Horſe, St. *James's* Park.

*Note*, Yet here, when the Pronunciation requires it you may leave out the firſt *s*, as for *Righteouſneſs ſake*.

* But when three Subſtantives come together, the *Genitive Caſe* is made by adding *s* to the ſecond, as, *The Queen of* England's *Crown*, the *King of* Spain's *Court*.

Where you may ſee *s* is added to the ſecond Subſtantive, and for this Reaſon, becauſe the *Queen of England's*, is reckon'd but as one Subſtantive.

Sometimes you will find two or three of theſe *Genitives* put together, as, Peter's *Wife's Portion*; that is, the Portion of the Wife of *Peter*; Peter's *Brother's Wife's Portion*; that is, the Portion of the Wife of the Brother of *Peter*.

* This

* This *Genitive Caſe* is always put before the Subſtantive it is to be joyned to; as, *Man's Nature*, not *Nature Man's*; *Milton's Poems*, not *Poems Milton's*.

*Note*, This Genitive is a plain Imitation of the *Saxon* Genitive Caſe, which ends in *es*; as, *Godes Sune*, the Son of God; ſo the Church of St. *Mary* ſituated on the Bank of the *Thames*, is called *St. Mary Overs*, that is, St. *Mary of the Bank*; for *Overs* comes from the *Saxon* Genitive *Oferes*, by changing *f* into *v*, (theſe Letters being frequently chang'd the one for the other) for *Ofer* or *Ofre* is *Saxon* for a Bank. It is farther obſervable, that the *Saxons* did ſeldom change the Caſes of the *Latin* Proper Names in their Tranſlations, but let them remain in the *Nominative*, *Dative*, and other Caſes, as they found them; yet they uſed to change the Getive of thoſe Names into *es*, in Imitation of their own *Genitive*, *Chriſtes*, *Albanes*, of *Chriſt*, of *Alban*. The *Dutch Genitive* does likewiſe end in *s*, as *Pieters Boek*, *Peter's Book*; *David's Pſalmen*, *David's Pſalms*. But to conclude, the Learned Dr. *Hicks*, whoſe Judgment in theſe Matters no one will pretend to diſpute, ſpeaking of the following *Saxon* Declenſion,

| *Singular Numb.* | | *Plural Numb.* | |
|---|---|---|---|
| *Nom.* | Smith, | *Nom.* * | Smithas, |
| *Gen.* * | Smithes, | *Gen.* | Smitha, |
| *Dat.* | Smithe, | *Dat.* | Smithum; |
| *Accu.* | Smith, | *Accu.* | Smithas, |
| *Voc.* | Smith, | *Voc.* | Smithas, |
| *Abl.* | Smithe. | *Abl.* | Smithum, |

Says, hence (that is from the *Genitive Singular*, and *Nominative Plural*, mark'd with * an *Aſteriſm*, or Star,) the *Genitive Singular*, and *Nominative Plural* of *Engliſh* Nouns end regularly in *s* or *es*, as in *Stones*, which is as much as *Lapidis* of a *Stone*, and *Lapides*, *Stones*, that is more than one.

But they are miſtaken, who think the *s* is added inſtead of *his*, (the firſt Part of the Word *his* being cut off) and therefore that an (') *Apoſtrophe* is either always to be written, or at leaſt to be underſtood: For tho' we do not deny but that

that the Mark of the *Apoſtrophe* may ſometimes be properly enough made, that the Uſe of the Letter *s* may, when there is Occaſion, be more clearly perceived; yet that the *Apoſtrophe* ought always to be made and that it is therefore to be made, to denote the Word *his*, is what we can by no Means grant. For it is added to the *Proper Names* of Women, to Subſtantives of the *Plural Number*, where the Word *his* cannot without a *Soleciſm*, or Impropriety of Speech, have Place. It is likewiſe added to the Words *Ours*, *yours*, *theirs*, *hers*, where no one can imagine the Word *his* to be included. And indeed the Word *his*, as likewiſe the *Interrogative whoſe*, are nothing elſe, but *hee's*, *who's*; where *s* has the ſame Power, as in the *Genitive Caſe* of other Words; for *hee's Book*, is the *Book of him*, *who's Book*, or the *Book of whom*. So *its* is wrote for *it's* or *of it*. But *his* is written for *hee's*, by the ſame Miſtake as we ſometimes write *bin* for *been*; likewiſe *whoſe* for *who's* proceeds from the ſame Miſtake, as when we write *done*, *gone*, *knowne* or *known*, *growne* or *grown*, for *doen*, *goen*, *knowen*, *growen*, or for *do'n*, *go'n know'n*, *grow'n*, every where againſt the *Analogy* of the Language. See the *Addenda*.

## *A Note concerning* Gender,

As we have juſt mentioned one great Advantage of our Language, in being freed from that Trouble and Difficulty which ariſes in the *Greek* and *Latin* from the Variety of Caſes; we ſo ſhall now take Notice of another Advantage it has, full as great as the former.

Of all the *Languages*, both *ancient* and *modern*, there is none but what admits of ſome Difference of *Gender* in their *Nouns*, except the *Engliſh*. To which I ſhall add, what Mr. *Web* (in his *Eſſay towards a primitive Language*, p. 192.) ſays, The *Chineſe* are not troubled with Variety of *Declenſions*, *Conjugations*, *Numbers*, *Genders*, *Moods*, *Tenſes*, and other Grammatical Niceties, but are abſolutely free from all ſuch perplexing Accidents, having no other Rules in Uſe, than what the Light of Nature dictated unto them, whereby their Language is plain, eaſie, and ſimple, as a *natural* Speech ought to be.

* *Gender*

* *Gender* is the *Diſtinction* of *Sex.*

* There are two Sexes the *Male* and the *Female.*

* We have Four *Ways* of diſtinguiſhing the Sex.

I. When we would expreſs the Difference of *Sex*, we do it (after the ſame Manner as we diſtinguiſh the Ages and other Accidents) by different Words.

So in the Relations of Perſons,

| *Male,* | *Female.* | *Male,* | *Female.* |
|---|---|---|---|
| Batchelour | Maid Virgin | King | Queen |
| Boar | Sow | Lad | Laſs |
| Boy | Girl | Lord | Lady |
| Bridegroom | Bride | Man | Woman |
| Brother | Siſter | Maſter | Dame |
| Buck | Doe | Milter | Spawner |
| Bull | Cow | Nephew | Niece |
| Bullock | Heifer | Ram | Ewe |
| Cock | Hen | Sloven | Slut |
| Dog | Bitch | Son | Daughter |
| Drake | Duck | Stag | Hind |
| Drone | Bee | Uncle | Aunt |
| Father | Mother | Widower | Widow |
| Friar | Nun | Wizard | Witch |
| Gander | Gooſe | Whoremonger | Whore or (Strumpet |
| Horſe | Mare | | |
| Husband | Wife | | |

II. But when there are not two different Words to expreſs both *Sexes*, or when both Sexes are comprehended under one *Word*, then we add an Adjective to the Word to diſtinguiſh the Sex, as a *Male Child*, a *Female Child*, a *He-Goat* for the Male, a *She-Goat* for the Female.

III. Sometimes we add another Subſtantive to the Word, to diſtinguiſh the Sex; as a Man-Servant, a Maid-Servant, a Cock-Sparrow, a Hen-Sparrow.

IV. There

IV. There are likewiſe, ſome few Words, which diſtinguiſh the *Female Sex*, from the *Male*, by the ending [*eſs*].

| *Male*, | *Female.* | *Male*, | *Female.* |
|---|---|---|---|
| Abbot | Abbeſs | Lion | Lioneſs |
| Actor | Actreſs | Marquiſs | Marchioneſs |
| Adulterer | Adultereſs | Maſter | Miſtreſs |
| Ambaſſadour | Ambaſſadreſs | Patron | Patroneſs |
| Count | Counteſs | Prince | Princeſs |
| Deacon | Deaconeſs | Prior | Prioreſs |
| Duke | Dutcheſs | Poet | Poeteſs |
| Elector | Electreſs | Prophet | Propheteſs |
| Emperour | Empreſs | Shepherd | Shepherdeſs |
| Governour | Governeſs | Tutor | Tutreſs |
| Heir | Heireſs | Vicount | Vicounteſs |
| Jew | Jeweſs | | |

And two Words in [*ix*] *Adminiſtratrix*, *Executrix*.

But the common Words that we uſe to expreſs the Difference of Sex by, are *He* and *She*; when we ſpeak of the *Male Sex*, we uſe the Word *He*; when we ſpeak of the *Female Sex*, we uſe the Word *She*: But when we ſpeak of a *Thing* that is neither of the *Male* nor *Female Sex*, we uſe the Word *It*. For example, ſpeaking of *Butter*, we do not ſay *He* or *She* melts, but *It* melts; ſo ſpeaking of *Beer*, we do not ſay *He* or *She* is good, but *It* is good. *It* is alſo ſometimes uſed when the Sex is undetermined, as *Do not awake the Child, it is a ſleep*.

But theſe Words, *He*, *She*, *It*, are Adjectives, and ſo fall under the *Second Rule*.

There are ſome Words, which though they denote, or expreſs Things that cannot be ſaid to be of any Sex; yet common Cuſtom does often uſe them, as if they were of the *Male or Female Sex*. For, ſpeaking of the *Sun*, we ſay, *His going forth is from the End of the Heaven, and his Circuit to the Ends of it*. Speaking of the *Church*, we ſay, *She hath nouriſhed her Children, but they have rebelled againſt her*.

Where in the firſt Example, we may take Notice, that *His* is ſpoken of the *Sun*, as if *Sun* was of the *Male Sex*: And in the ſecond Example, *She* is ſpoken of the *Church*, as if *Church* was of the *Female Sex*.

Mr.

Mr. *Ray* ſays, that *Queen* was uſed by the *Saxons* to ſignifie the *Female Sex*, becauſe *Queen Fugol* was uſed for a *Hen-Fowl*. So *Wheen-Cat*, is uſed in the *North* for *Queen Cat*; *Quino* or *Quens* is *Gothick* for a Woman or Wife, and *Gune* γυνὴ is *Greek*.

Tho' what has been already ſaid, may be counted unneceſſary, ſince the *Engliſh* Tongue has no Genders; yet becauſe it may gratifie ſome Readers, I will venture to add another Obſervation, which is, that the *Genders* called *Maſculine*, *Feminine*, and *Neuter* do not even among the *Latins* always diſtinguiſh the Sex; for *Mancipium* a *Slave*, *Scortum* a *Whore* are of the *Neuter Gender*; *Gladius* a *Sword*, *Arcus* a *Bow*, are of the *Maſculine Gender*; *Sagitta* an *Arrow*, and *Acus* a *Needle*, are of the *Feminine Gender*. For ſuch has been the Inconſtancy of Cuſtom in Relation to *Gender*, that ſometimes Regard has been had only to the Signification of *Nouns*; that is, whether they denoted Things that were of the *Male* or *Female Sex*: At other Times, without conſidering either Signification or Ending, It has given to Nouns, *what Gender it pleaſed*. The Learned Dr. *Hicks* obſerves, that Sun [*Sunna* or *Sunne*] among the *Saxons* is of the *Feminine Gender*, and Moon [*Mona*] of the *Maſculine Gender*. To which we may add, that *Sun* likewiſe in the *German* Tongue is of the *Feminine Gender*; and *Wife* in the *Dutch* of the *Neuter*.

### *Queſtions relating to the ſixth Chapter.*

Q. *What is* Caſe?

*A. Caſe* is the Ending the *Noun* has in declining.

Q. *How many* Caſes *have the* Latins?

*A.* Six, the *Nominative*, the *Genitive*, the *Dative*, &c.

Q. *What did the* Latins *mean by* declining *a* Noun?

*A.* Changing its Ending. As for Example, in the Word *Deus* which is Latin for *God*; the *Nominative* Caſe which ends in *us* is changed in the *Genitive* Caſe into *i*, and in the *Dative* Caſe *us* is changed into *o*, and in the *Accuſative* Caſe *us* is changed into *um*. As,

| | |
|---|---|
| Nominative, Deus. | Dative, Deo. |
| Genitive, Dei. | Accuſative, Deum. |

Q. *Why did the* Latins *change the* Endings *of their* Nouns?

*A.* To

*A.* To ſhow the *Relation* or *Reſpect* that Things have to one another; as *Equus Petri*, the Horſe of *Peter*, *dedit Petro*, he gave to *Peter*. Where *i* in *Petri* anſwers to our Word *of*, and *o* in *Petro*, anſwers to our Word *to*.

Q. *Have the* Engliſh *any* Caſes?

*A.* They have but *One*, called the *Genitive Caſe*.

Q. *How is the* Genitive Caſe *made?*

*A.* By putting *s*, or *es*, if the Pronunciation requires it, to the *Singular* or Plural *Number*; as the *Maſters Book*, or the *Book of the Maſter*; the *Churches Peace*, or the *Peace of the Church*.

Q. *If the* Engliſh *have but* one Caſe, *how do they expreſs the* Relation *and* Reſpect *of Things to one another?*

*A.* They do it by the Help of certain Words called *Prepoſitions*, ſuch are, *of*, *to*, *from*, *with*, &c.

Q. *Is not* of God, *in this Sentence, the* Love of God *a Genitive Caſe?*

*A.* No, for they are two Words; *Of* is a *Prepoſition*, and *God* is a Noun. Now *Caſe* is the *Alteration* of the *Noun*: But you ſee the *Ending* of the Noun *God*, is not changed to make a *Caſe*: For we ſay, *God loves*, the *Love of God*, *Enoch* walked *with God*; which Words if wrote in *Latin*, would be, *Deus* God, *Dei* of God, *Deo* with God. Where you may obſerve that the *Latin Word* has three *Endings* or *Caſes*, that is, *us*, *i*, *o*, but the *Engliſh Word*, *God*, is the ſame in all the three Places.

Q. *Suppoſe two* s's *to meet together in the* Genitive Caſe?

*A.* We cut off the firſt *s* thus; the *Warrior's Arms*, for the *Warriors's Arms*.

Q. *How comes two* s's *to meet together?*

*A.* Becauſe there is one *s* that makes the *Plural* Number; as *Warrior*, in the Plural *Warriors*; and another *s* that makes the *Genitive Caſe*, as *Warriors's*.

Q. *When the* Singular Number *ends in* s, *are both the* s's *to be written in the* Genitive Caſe?

*A.* Yes, for the moſt Part; as St. *James's Park*.

Q. *Is it then always neceſſary to do ſo?*

*A.* No, for when it ſounds better without the *s*, the firſt *s* may be left out; as, for *Righteouſneſs ſake*.

Q. *But if three* Subſtantives *come together, how do you make the* Genitive Caſe *then?*

*A.* By adding *s* to the *ſecond Subſtantive*; as the *Queen of Englands Crown*.

Q. *How happens this?*

*A.* Becauſe the *Queen of England's* is reckon'd but as *one Subſtantive.*

Q. Maynt I ſay, the *Book Maſter's,* as well as the *Maſter's Book.*

*A.* No, for the *Genitive Caſe* is always ſet before the *Subſtantive* it is to be joined to.

Q. *Is not this* s *added inſtead of* his?

*A.* No, for then *Marys Book,* would ſignifie *Mary his Book*; ſo likewiſe when I ſay, *Suſan's Fan,* the Senſe would be, if *s* was put for *his, Suſan his Fan,* &c.

Q. *Is it neceſſary that an* ['] Apoſtrophe *ſhould be always written before the* s?

*A.* No?

Q. *When muſt I write it?*

*A.* When you have a Mind that the Uſe of the *Letter* s ſhould be more clearly perceived.

Q. *What is* Gender?

*A.* The Diſtinction of *Sex.*

Q. *How many* Sexes *are there?*

*A.* Two, the *Male* and *Female.*

Q. *Has the* Engliſh Tongue *any* Gender?

*A.* No.

Q. *How do they diſtinguiſh the* Sex?

*A.* They do it *Four Ways:*

I. By two different Words, as *Boy* for the *Male, Girl* for the *Female.*

II. By putting an *Adjective* to the Word, when there are not two *different Words* to expreſs both *Sexes*; as a *Male Child,* a *Female Child.*

III. By adding another *Subſtantive* to the Word, as a *Man-ſervant,* a *Maid-ſervant*; a *Cock-ſparrow,* to expreſs the *Male,* a *Hen-ſparrow* for the *Female.*

IV. In ſome few Words the *Female* is diſtinguiſhed from the *Male,* by the Ending [*eſs,*] as *Dutcheſs* is the *Female,* of *Duke* the *Male.*

Q. *But what are the Words that you generally uſe, when you ſpeak of a Thing that is* Male *or* Female. *&c.*

*A.* When we ſpeak of the *Male* we ſay *He,* when we ſpeak of the *Female* we ſay *She,* but when we ſpeak of a Thing, that is neither of the *Male* nor *Female Sex,* we ſay *It.*

Q. *How many* Genders *have the* Latins?

*A.* They

*A.* They commonly reckon *Seven*; but the Three Chief are, the *Maſculine*, ſignifying the *Male Sex*, the *Feminine*, ſignifying the *Female*, and the *Neuter*, ſignifying neither one nor the other. But I have already obſerv'd that theſe *Genders* among the *Latins*, do not always diſtinguiſh the *Sex*.

Q. *From whence comes the Word* Caſe?

*A.* From the *Latin* Word *Caſus*, which comes from *Cadere* to fall. Caſe being as it were (among the *Latins*) the falling of the Noun, for the firſt, or *Nominative* Caſe, is *Deus*, then by declining or bending down, it falls into *Dei*, which falls into *Deo*, &c. But *Ut jocularia, ridens, Percurro: quanquam ridentem dicere verum quid vetat?*

Q. *Whence comes the Word* Gender?

*A.* From the *Latin* Word *Genus*, which comes from the *Greek*, *Genos*, a Word of the ſame Signification.

## CHAP VII.

## *Of the* ARTICLES.

BECAUSE *Nouns* commonly ſignify *Things* in a general and large Senſe and Manner, certain Words called *Articles* are made uſe of in ſome Languages, as in the *Greek*, *Welch*, *Engliſh*, and ſeveral others, to determine and fix their Signification, and apply them to a particular *Thing*.

For Example, If we ſay it is a Happineſs to be *a King*; this Expreſſion is large and not determin'd, for it may be *King* of *England*, *Sweden*, or any other Place; but if you add *the* to the Word *King*, it fixes and determines of what Place you mean it is a Happineſs to be *King*, and cannot be underſtood but of the *King* of a particular Place or People, mentioned juſt before. We therefore generally ſet before *Subſtantives* for the more clear and particular expreſſing of them, two Words called *Articles*, *A* and *The*.

* An *Article* is a Word ſet before a *Subſtantive*, for the clearer and more particular expreſſing of it; as a *Man*, that is, *ſome Man or other*, *the Man*, that is, *ſome certain Man*, of whom you have ſpoke before.

* There are two *Articles*, *A.* and *The.*

*Note*, Theſe are really Nouns *Adjective*, and are uſed almoſt after the ſame Manner as other *Adjectives*. Therefore I have not made the *Article* (as ſome have done, and as the late Learned *Dr. Hicks* told me he was for having it made) a diſtinct Part of Speech. Theſe *Articles* anſwer to *Un* and *Le* of the *French*, and to *Ein* and *Der* of the *Germans*. It is true, the *Articles* are but few, but they are of very frequent uſe; and ſuch as will diſcover any Stranger in the World from a Natural *Engliſhman*: And indeed it is not every *Engliſhman* that knows how rightly to uſe them. Though theſe be not abſolutely neceſſary to ſome Languages, for the *Latin* is without them; yet they are ſo convenient, for the Clearneſs and Diſtinctneſs of Speech to others, that all the *Weſtern* Languages have them, though variouſly uſed in each; and the *Eaſtern* Tongues have their *He Emphaticum*, and the *Greek* has its ὁ, which anſwers to one of our *Articles*.

* *A* is an *Article* that may be applyed indifferently to any one particular Perſon or Thing.

*A* is a Numeral *Article*, or an *Article* of Number, and ſignifies as much as *One*; though leſs emphatically; that is, not in ſo ſtrict a Senſe as *One*, unleſs in this Phraſe *all to a Man.*

* But when the *Subſtantive* begins with a Vowel, or *h*, then we write *an*, inſtead of *A*, if the *n* be Sounded; as, an *Eye*, an *Hour*, but a *Hare*, a *Hand*, an *Habit*, or a *Habit*.

*Note*,

*Note, A* or *An*, denotes or ſignifies the applying of a general Word to ſome one particular Perſon or Thing, in a large and undetermined Senſe, that is, not telling what particular Perſon or Thing you mean; as, *Patience is a Vertue*; and therefore is ſet only before Nouns of the *Singular* Number; for if a general Word be applyed to more particulars than *One*, it is expreſſed by the *Plural* Number. This is a particular Phraſe, *a very few Verſes*; *a very few Men*; where note, *A* is not put before the *Subſtantive Verſes*, or *Men*, but before the *Adjective* Few uſed as a *Subſtantive*; for, *a Few of the Men*, *of* being left out.

* *The* is an *Article* that declares, or ſhows, what particular Thing or Perſon is meant in ſpeaking or writing. It ſignifies as much as *that*, but leſs emphatically, that is not ſo fully.

*Note, The* denotes or ſignifies the Determination or fixing the Senſe of one or more particulars; as we ſay, *Earth*, when we mean the *Element of Earth*; but we ſay, *the Earth*, when we mean the *Terreſtrial Globe*, or the *Globe of the Earth* (which is a determinate or fixed Individual, or Particular.) So we ſay, *a Bottle*, when we ſpeak of any *one Bottle*; but we ſay, *the Bottle*, when we ſpeak of ſome one *particular Bottle*.

*The*, is a *Demonſtrative Article*, becauſe it ſhows what particular you mean; and is apply'd only to ſuch a Perſon or Thing, as the Hearer or Reader knows or hath Reaſon to know, becauſe of its eminence, or becauſe of its being mentioned before.

This *Article* is ſet both before the *ſingular* and *plural* Number; becauſe we can ſpeak determinately, or in a fixed Senſe, as well of *many* as of *one Particular*; as *the Man*, that is, *he who wrote the Book*; *the Men*, that is, *they who robbed the Houſe*. In ſhort, *A*, or *An*, does moſtly note an undetermin'd Particularity, or Unity: *The* commonly determines the Kind or Kinds, the Sort or Sorts, Particular or Particulars of Things.

*Farther* Obſervations *concerning the* Articles.

1. The *Articles* do properly belong to the Nouns *Subſtantive*, and are put before them; yet where the *Adjective* goes before

before the *Subſtantive*, as it generally does, the *Article* is put before the Adjective; as *a wiſe King, the pretty Bird.*

Except, after *ſuch* and *what*, and the Adverbs of Compariſon; *as, ſo, too*; (and ſcarcely after any other Words) where the Article *a* is put between the Adjective and its Subſtantive; as, *Such a Man, he gave me ſuch a Book; too little a Coat; too big a Pot. What a Man is he? What a Noiſe is that? He is as great a Clown as you. He is as ſilly a Man*, &c. *What a ſneaking Man is he?* (which otherwiſe is generally placed before them.)

Theſe are particular Phraſes or Ways of Speaking; *Many a Man*, for *many Men*; *never a Man*, for *no Man*: Though there is the ſame Difference between *many a Man*, and *many Men*; *never a Man*, and *no Man*, as there is between *every Man*, and *all Men*; for *many a Man, never a Man, every Man*, are taken Diſtributively, and the others are taken Collectively, as they call it.

2. We do not ſet theſe Articles before any Adjective, that does virtually, or in effect include them in it ſelf; as in *one Man, ſome Man, any Man, this or that world*; where *one, ſome, any*, do virtually include [*a*]. So *that* and *this* ſignify as much as [*the*].

3. The Articles are not put to the *Pronouns, I, Thou, You, We, Ye, My, Thy, Our*, &c. We do indeed uſe them before *ſame, ſelf, he, ſhe*; as *the ſame, the ſelf, a* or *the he*; *a* or *the ſhe*; yet here ſome Subſtantive is underſtood, as *the ſame*, that is, *Perſon* or *Thing*; and ſo of the reſt.

4. Adjectives, when they are uſed as Subſtantives, admit of the Articles before them; as *the News, the Adjective, the Subſtantive*: Where in the firſt Word *Things*, in the other two, *Noun* is underſtood: So likewiſe in theſe Examples, *A many*, put for a Multitude; *a Score, a Hundred, a Thouſand, a Million*; the Article *a* is ſet before them, becauſe they are counted Subſtantives: But all the other *Cardinal Numbers*, ſuch are *one, two, three*, and their Compounds, *thirteen, fourteen*, &c. have no Articles before them; but the *Ordinal Numbers*, ſuch are *firſt, ſecond, third*, and their Compounds, *thirteenth, fourteenth*, &c. admit or take *the* before them, as *the firſt Book, William the Third.*

5. The Articles are not put before *Nouns*, when uſed in a general and large Senſe, as, *Virtue alone makes a Man happy. Money anſwers all Things.* For in this Sentence, *the Piety of the Queen makes her beloved*; here we muſt ſay *the*

*the Piety*, becauſe *of the Queen* being added to it, makes it particular.

6. The Articles are not ſet before the particular Names of *Virtues*; as *Juſtice, Sobriety*, &c. Of *Vices*; as *Drunkenneſs*, &c. Of *Metals*; as *Gold, Silver*, &c. Of *Corn*; as *Wheat*, &c. Of *Herbs*; as *Marjoram*, &c.

7. The Articles are not put before a proper Name, becauſe that of it ſelf includes or ſignifies a Determinate Individual or particular Thing.

Except, 1. When it is for Diſtinction ſake; as *He is a Churchil*; that is, *one whoſe Name is Churchil*; ſo *the Talbots*, that is, *the Family of the* Talbots: Or by Way of Eminency, as *the Alexanders, the Cæſars, the Marlboroughs, the Eugenes*; any Brave and Valiant Men being called by thoſe Names.

2. When ſome Subſtantive is underſtood, as *the Albemarle*, that is, *the Ship Albemarle*. *He was drown'd in the* Thames, *in the* Rhine, *or in the* Danube, i. e. *In the River* Thames, *&c.* River being underſtood.

8. Sometimes the Articles alter the Senſe of the Expreſſion; as Thomas *is a good Man*, Thomas *is the good Man*; that is, *the Maſter of the Houſe*, or *the Husband*.

There are ſeveral other Obſervations which we might add concerning the *Article*; but theſe ſhall ſuffice for the preſent: Only we ſhall take Notice of the Diviſion of the Articles into *Definite* and *Indefinite*.

The *Definite Article* is [*The*] which reſtrains or determines the Senſe of the Word, it is put before to ſome Particular.

The *Indefinite Article* is [*A*] which leaves the Senſe of the Word to which it is prefixed, undetermined to what particular you mean.

*Queſtions relating to the Seventh Chapter.*

Q. *What is an* Article?

*A.* An Article is a Word ſet before a Subſtantive, for the clearer and more particular expreſſing of it.

Q. *How many* Articles *are there?*

*A.* Two, *A* and *The*.

Q. *What are the Uſe of the* Articles?

*A.* To determine and fix the Signification or Senſe of *Nouns*, and apply them to a particular Thing.

Q. *What is the Difference betwixt* A *and* The?

*A. A*

*A. A* is uſed in a larger and more general Senſe; as, *See what it is for a Man to have to do with ungrateful People. A Man*, that is *any Man*. But *The* is uſed to determine and diſtinguiſh *individually* and *particularly* Subſtantives common, which are applicable to divers Subjects: For Example, *The* Grecian *Empire flouriſhed under* Alexander *the great*, that is, *that particular Empire*. So the Words *Palace* and *Prince* are common Nouns, which may be apply'd to any *Palace* or any *Prince*: which Words being put without an Article before them, in this Phraſe, *a Palace of a Prince*, they afford no diſtinct Idea or Notion of what *Palace*, or of what *Prince* you ſpeak; but if you put to thoſe two Words the Article *The*, as *The Palace of the Prince*, thereby we are given to underſtand, that it is ſuch a *Palace*, and the *Palace* of ſuch a *Prince* which we are ſuppoſed to know, or to have heard mentioned juſt before.

Q. *In this Sentence* Peter loves God; *why has the Word* Peter *never an* Article *before it?*

*A.* Becauſe it is a *proper Name*; and *proper Names* have naturally no Article ſet before them; becauſe they do of themſelves *individually* or *particularly* diſtinguiſh the Things or Perſons of which one ſpeaks; and they being thus particularly diſtinguiſhed, need not a more particular Diſtinction. And for this Reaſon, the Word *God*, ſignifying the *Sovereign Being*, has no Article before it. So likewiſe the Names of *Countries, Provinces, Rivers, Mountains*, &c. have no Articles before them.

Q. *Do they then never ſet the* Article *before proper Names?*

*A.* Yes ſometimes: But then it is when ſome Word is underſtood; or elſe when it is uſed by Way of Diſtinction or Eminence; ſo we likewiſe ſay, *the God of* Abraham, *the God of* Iſaac, *the God of* Jacob; by Way of Diſtinction from the falſe Gods, worſhipped by the Heathens.

Uſe, it is true, has eſtabliſhed a great many Exceptions, but they may be pretty fairly accounted for by the Rules we have already laid down, if not reduced to them.

Q. *Are the* Articles *ever put before the* Adjectives?

*A.* Yes: For tho' the Adjectives are not of themſelves capable of receiving an Article before them, they being only applyed to Subſtantives, to tell what they are; yet they often do admit one before them, but then it is always by Vertue of ſome Subſtantive expreſs'd or underſtood; as will more fully appear by the following Examples; as, Alexander

*the*

*the great*, Anne *the renowned*, Charles *the First*; that is, Alexander *the great King*, or, *the great* Alexander: ſo Anne *the renowned Queen*, or *the renowned Queen* Anne; ſo Charles *the Firſt King*, that is, *who was the firſt King of* England *of that Name*; ſo, *He is the happieſt of all Men*, that is, *the happieſt Man*, &c. *The Good of Goods*, i. e. *the good Thing of good Things: He came the laſt*, i. e. *the lateſt Man*. In like Manner, we ſay, *The Goods*, *the Whites*, *the Blacks*; but theſe are put ſubſtantively, for the *good Things*, the *white Colours*, the *black Colours*; where you ſee *Things* and *Colours* are underſtood.

Q. *Have the* Pronouns *any* Articles *before them?*

*A.* No: And the Reaſons why they have them not, are the ſame with thoſe given under the fifth Queſtion. But if by Chance any *Pronoun* ſhould receive an Article, the Reaſon is the ſame with that given under the ſixth Queſtion.

Q. *Have all Languages the* Articles?

*A.* No: For the *Latin* is without them.

Q. *Is the* Article *of any great Service to a Language?*

*A.* Yes: For it contributes very much to the expreſſing neatly and clearly certain Reſpects, and certain Properties which could not be ſignified but by help of the Article, and conſequently there is no doubt to be made, but that all thoſe Tongues which admit of the Article, have a great Advantage over the *Latin*, in that the Article being expreſs'd, or left out, makes a great Alteration in the Senſe, which cannot be diſtinguiſhed in *Latin*; For Example. The Devil ſaid to our Saviour in the Wilderneſs, *Si tu es Filius Dei*, which is, *If you are a Son of God*, or, *If you are the Son of God*; for theſe *Latin* Words may receive two Senſes, which may be eaſily determined in the Languages which have the Article, but cannot ſo well in the *Latin*.

Q. *Whence comes the Word* Article?

*A.* From the *Latin* Word *Articulus*, a little Joint: The Article having in ſome Sort the ſame Uſe in a *Sentence*, as a *Joint* has in the *Body*.

Q. *VVhence comes the VVord* Definite?

*A.* From *Definitus*, which ſignifies determined or limited.

Q. *Whence comes the Word* Indefinite?

*A.* From *Indefinitus*, which ſignifies undetermined or unlimited.

Q. *VVhat do you mean by* Individual?

*A.* By *Individual*, I mean any one Thing or Perſon,

From

From *Individuus*, that is, indiviſible; for one *individual* Thing or Perſon, cannot be divided into more particulars of that Sort: or *Individual*, is *Single, Individually, Singly.*

## CHAP. VIII.

## *Of the* PREPOSITIONS.

THE *Prepoſitions* of which we ſhall now treat, and the *Conjunctions*, of which we ſhall ſpeak hereafter, are, as it were, the *Nerves* and *Ligaments* of all Diſcourſe; and we cannot attain to a right Knowledge of any Language, without a good Underſtanding of theſe two Parts of Speech. The other Parts of Speech are Materials prepared for the Building; but the *Prepoſitions* and *Conjunctions* are the *Mortar* and *Lime* which are to cement and join thoſe Materials together. But we muſt not ſay ſo of thoſe *Prepoſitions* which are *inſeparable* from Words; and which more ſtrictly ſpeaking are not ſo much *Prepoſitions*, in reſpect to our Language, as they are in reſpect to the Language from whence we have borrowed them. VVe might therefore paſs them by, as ſuppoſing them to be ſufficiently comprehended under the VVords from which they are inſeparable; but for the ſake of thoſe who know nothing but *Engliſh*, and that I may give them a clear Idea or Notion of this Sort of *Prepoſitions*, I ſhall explain the chief of them, when I come to that Part of the *Grammar* called *Etymology*.

But before I come to define what are *Prepoſitions*, and ſhew you their Significancy and Force; I ſhall entertain you with an Obſervation of the Great Mr. *Lock*'s, relating to *Prepoſitions*, *Conjunctions*, &c. which by ſome are called *Particles*, as it were, little Parts of Speech. Beſides VVords, ſays that great Man, which are Names of Idea's [Notions] in the Mind, there are a great many others that are made uſe of, to ſignify the *Connexion* [*joining*] that the Mind gives to *Idea's* or *Propoſitions, one with another*. The Mind, in communicating its Thoughts to others, does not only need Signs of the Idea's it has then before it, but others alſo, to ſhew or intimate ſome particular Action of its own at that Time, relating to thoſe Idea's. This it does ſeveral VVays;

Ways; as *Is* and *Is not*, are the general Marks of the Mind, affirming or denying. But beſides Affirmation or Negation, without which there is in Words no Truth or Falſehood, the Mind does, in declaring its Sentiments to others, connect not only the Parts of *Propoſitions*, but whole Sentences one to another, with their ſeveral Relations and Dependencies, to make a coherent Diſcourſe.

The Words whereby it ſignifies what Connexion it gives to the ſeveral Affirmations and Negations, that it unites in one continued Reaſoning or Narration, are generally called *Particles*; and it is in the Right Uſe of theſe, that the Clearneſs and Beauty of a good Stile more particularly conſiſts. To think well, it is not enough, that a Man has *Idea's* clear and diſtinct in his Thoughts, nor that he obſerves the Agreement or Diſagreement of ſome of them; but he muſt have a Train of Thought, and obſerve the Dependence of his Thoughts and Reaſonings one upon another. And to expreſs well ſuch methodical and rational Thoughts, he muſt have Words to ſhew what *Connexion*, *Reſtriction*, *Diſtinction*, *Oppoſition*, *Emphaſis*, &c. he gives to each reſpective Part of his *Diſcourſe*. To miſtake in any of theſe, is to puzzle inſtead of informing his Hearer: And therefore it is, that thoſe Words, which are not truly, by themſelves, the Names of any *Idea's*, are of ſuch conſtant and indiſpenſable Uſe in Language, and ſo much contribute to Mens expreſſing themſelves well.

This Part of *Grammar* has been, perhaps, as much neglected, as ſome others over diligently cultivated. It is eaſy for Men to write one after another, of *Caſes* and *Genders*, *Moods* and *Tenſes*, *Gerunds* and *Supines*; in theſe and the like, there has been great Diligence uſed; and Particles themſelves, in ſome Languages have been, with great Shew of Exactneſs, ranked into their ſeveral Orders. But tho' *Prepoſitions* and *Conjunctions*, &c. are Names well known in *Grammar*, and the Particles contained under them, carefully ranked into their diſtinct Sub-diviſions; yet he who would ſhew the right Uſe of Particles, and what Significancy and Force they have, muſt take a little more Pains, enter into his own Thoughts, and obſerve nicely the ſeveral Poſtures of his Mind in diſcourſing.

Neither is it enough, for the explaining of theſe Words, to render them, as is uſual in Dictionaries, by Words of another Tongue which come neareſt to their Signification; for what

what is meant by them, is commonly as hard to be underſtood in one, as another Language. They are all *Marks of ſome Action*, or *Intimation of the Mind*; and therefore to underſtand them rightly, the ſeveral Views, Poſtures, Stands, Turns, Limitations, and Exceptions, and ſeveral other Thoughts of the Mind, for which we have either none, or very deficient Names, are diligently to be ſtudied. Of theſe there are great Variety, much exceeding the Number of the Particles that moſt Languages have to expreſs them by; and therefore it is not to be wondered, that moſt of theſe Particles have divers, and ſometimes almoſt oppoſite Significations. In the *Hebrew* Tongue, there is a Particle conſiſting but of one Letter, of which there are reckoned up, as I remember, Seventy, I am ſure above fifty ſeveral Significations. *Humane Underſtanding*. l. 3. p. 399, 400, &c.

* A *Prepoſition* is a Part of Speech, which, being added to any other Parts of Speech, ſerves to mark or ſignify their State or Reference to each other.

*Note*, By a *Part of Speech*, is meant a Word, for *every Word is a Part of our Speech*. I uſe the Word *added*; for tho' the Prepoſition is added chiefly to the *Noun Subſtantive*, yet it is alſo added to other *Parts of Speech*; as for Example; before the *Pronoun*, he came *to him*, or *from me*; before the Verb; as, *to fight, to read*, &c. before the *Participle*; as, *after having read*: before the *Article*; as, *with the help of a Sword*: before the *Adverb*; as, *from henceforth*, and ſometimes after the Word it governs; as, *What did you ſell this for?*

*It ſerves to mark or ſignify their State or Reference to each other*: That is, ſhows what Reſpect or Relation one Thing has to another; as, *Peter* goes *over* the Bridge, or *under it*: I go *to* the Place, or *from* it: So as to its *State*; *John* dwells at the Market; *Charles* lives *in* the Colledge; He lives *within* the City, or *without* it. Or you may take it thus,

*A Prepoſition is a Word added to other Words, to ſhow the Reſpect, or Relation one Thing has to another.*

* The

* The *Engliſh* Tongue has no Diverſity of *Caſes*, (which the *Greeks* and *Latins* eſpecially have) but does all that by the help of *Prepoſitions*, which the *Greeks* and *Latins* did partly by Prepoſitions, and partly by the Diverſity or Difference of *Caſes*.

*Note*, We ſhall therefore treat of the Doctrine of Prepoſitions, next to that of *Noun Subſtantives*, ſince they are put chiefly before *Subſtantives*, and becauſe the Meaning of theſe Particles, or little VVords, being rightly underſtood, the whole *Syntax*, or *Conſtruction* of *Subſtantives* is learnt at the ſame time.

For the Prepoſition being prefixed or ſet before the *Subſtantive* ſhows what *Reſpect* or *Relation* that *Subſtantive* hath to that VVord which went before it; whether it be a *Verb*, a *Noun*, or any other Part of Speech; as, *the Temple of the Lord.*

But we ſhall now proceed to give ſome Account of the *Prepoſitions*, which we will not rank into *Claſſes* or Heads, but preſent you with the different Acceptations of ſeveral of them. I am ſenſible that what I have here done, is but ſlight and ſuperficial to what may and ought to be done; but if this ſhall meet with any Encouragement, I may be excited to make further Improvements in theſe Matters, by taking more Pains to obſerve nicely the ſeveral Poſtures of the Mind in Diſcourſe. I ſhall treat of them in an *Alphabetical* manner.

ABOVE.] * *Above* chiefly relates to *Place*, and anſwers to *below* or *beneath*; as, *His Chamber is* above *mine.*

It has alſo divers other Acceptations.

1. It denotes being higher in *Greatneſs*, *Excellency*, or *any Degrees of Honour*, &c. As, Cæſar *could not abide to have any* above *him*, i. e. in Power, *&c. He is* above *him in Learning.*

2. *Above* ſignifies *beyond*, or *more than*; as, Above *his Strength*, i. e. beyond. *He minded none of thoſe* above *the reſt*, i. e. *more than the reſt.*

3. It denotes, *more*, or *longer than*: as, *He fought* above *two Hours*, i. e. more or longer than, *&c.*

4. It denotes *beſides*: as, *Over and* above *theſe Evils, there was*, &c. i. e. *beſides*.

ABOUT.] * *About* relates both to *Place* and *Time*: as, About *Noon*; About *the Field*.

1. *About* is uſed to denote *within* the Compaſs, or *in* ſome Part of; as, *They have ſet up a Shop* about Cheapſide, i. e. in ſome Part of, or near *Cheapſide*.

2. It ſignifies *round about*: as, *They made a Hedge* about *the Ditch*, i. e. round about, *&c. They made a Moat* about *the Houſe*, i. e. round about, *&c.*

Concerning *or* of: As, *He wrote* about *the Circulation of the Blood*, i. e. Concerning, *or* of, *&c.*

Nigh, at: As, *It was* about *Night*, *i. e.* Nigh, *or* at *Night*.

*About*, Being put to Words of Meaſure ſignifies *almoſt, near upon*, more or leſs than that Meaſure: as, About *four Fingers long*; About *five Buſhels*.

*About* being put to Verbs, ſignifies *ready to do*, or *the future Time of Action*: as, *He is* about *to fight*, i. e. *he is ready to fight*; *he is about to depart to morrow*, i. e. he will.

It denotes alſo the preſent Time of Action, and imports one's being buſied and employed in the doing of any thing; as, *I am about Buſineſs*, i. e. doing or deſigning it.

AFTER.] * *After* is a Prepoſition which relates to *Time* and *Place*.

It ſerves to denote *Poſteriority of Time*, and *Inferiority of Place, or Order*, and is put in Oppoſition to *Before*.

1. *Poſteriority of Time*, i. e. a being or coming *after*: as, After *the Deluge* Abraham *was born*, i. e. *Abraham* came into the World, or his Birth was *after* the Deluge. After Julius Cæſar *our Saviour was born*, i. e. Our Saviour came into the World *after* the Reign of *Julius Cæſar*.

2. *Inferiority of Place or Order*, i. e. A lower Degree of Place or Order: as, *The Lieutenant comes* after *the Captain*: *His Place is* after *the Maſter's*.

But *After* when it is put to Verbs has then reference only to *Time*: as, After *he arrived*.

There

There is a particular Senſe of *After* uſed in Painting; as when one ſays, *To paint* after Raphael: *To paint* after Titian, i. e. To copy a Picture made by *Raphael*, made by *Titian*. But we may here render *After*, by *According to*: as alſo in the following Phraſe, *He writes* after *his Copy*, i. e. according to.

There are ſeveral other Senſes in which *After* is taken, as, *He longs* after *it*, i. e. *he wiſhes for it with an ardent Deſire*. *After all*, i. e. *After* having well examined all Things; every Thing being well conſidered. So likewiſe in, *After that*, i. e. *It being ſo*. And this Expreſſion is uſed by Way of Connexion to Diſcourſe.

AGAINST] * *Againſt* hath two particular Significations very different from one another. In one it is uſed to denote *Oppoſition*, *Contrariety*; in the other *Situation* of *Place*.

And each of theſe two Significations has alſo two diſtinct Uſes from one another.

1. In the firſt Acceptation, *Againſt* ſometimes ſerves to denote a direct *Oppoſition* by which one deſigns to fight, to attack, to deſtroy a Perſon or Thing: as, *To march* againſt *the Enemy*. *To conſpire* againſt *the Queen*. *To ſpeak* againſt *Religion*.

So likewiſe, to ſpeak *for* or *againſt*, where *for* and *againſt* are Prepoſitions, *Thing* or *Perſon* being underſtood.

*Againſt*, alſo as it relates to *Place*, ſignifies, *firſt*, *over-againſt*, as, *His Houſe is* againſt *mine*. *He lodges* againſt *the Church*. *I was placed* againſt *him*.

*Secondly*, It denotes *Contiguity*, or *joining to*: as, in the following Inſtances, *To faſten a Thing* againſt *the Wall*: *He run up a Wall* againſt *our Houſe*.

It ſignifies alſo as much as *From*: as, *To defend the Myrtle* againſt *the Cold*, i. e. from *the Cold*.

For. As, *He prepares a Dinner* againſt *to Morrow*, i. e. for, *&c.*

*Laſtly*, *Againſt* joined with *over*, i. e. *Over againſt*, is only uſed when Reference is made to the oppoſite Poſition of ſome Thing, Perſon or Place: as, *That Houſe was ſtraight* over againſt *the other*. Over againſt *that Place*. *He ſtood* over againſt *him*.

AMONG, or AMONGST.] Signifies as much as *Between* or *betwixt*; but there is a Diſtinction to be obſerved in the Uſe of them. *Between* or *Betwixt* properly ſignifies between two; and therefore when we ſpeak of more than two Perſons or Things, it is better to uſe *Among*. Tho' I confeſs *between* or *betwixt* is ſometime uſed when the Diſcourſe is of more than *two*; but it is an improper Way of Speaking.

AT] * *At* denotes *Nearneſs* to a Thing or Place; alſo, *Time*, *Price*, the *Inſtrument*, *Cauſe*, *Manner*, &c. And ſignifies as much as,

In. As, *At School*, *at Church*, *at* London, i. e. in *the School*, &c. *It lies* at *the Bottom*, i. e. in *the Bottom*. At *the Beginning*, i. e. in *the Beginning*.

About. As, At *Sun-ſet*. At *Break of Day*, i. e. about *Sun-ſet*, &c.

Near, or cloſe by. As, *He watches* at *the Door*, i. e. near *the Door*.

For. *He ſold it* at *a great Rate*, i. e. for a *great*, &c. *What do you ſell it* at? i. e. For *what do you ſell it?*

With. As, *He plays* at *Bowls*, i. e. with *Bowls*.

According to. As, *at his Pleaſure*, i. e. according to *his Pleaſure*.

On, or Upon. As, Shore *is excellent* at *the Trumpet*, *and* at *the Lute*, i. e. on, &c. Lully *is skillful* at *the Hautboy*, i. e. on, &c.

It is uſed alſo to denote all ſorts of *Buſineſs* or *Action*: As, *To be* at *Study*. *To be* at *Dinner*. *To be* at *Writing*, i. e. *He ſtudies*. *He dines*. *He writes*, &c.

BEFORE.] * *Before* is uſed to denote Priority of *Time*, *Order*, *Rank*, *Situation*, &c. It comes from the *Saxon*, *Beforan*.

1. It denotes Priority of Time: As, Before *the Creation of the World*. Before *the Birth of Chriſt*.

2. It denotes Priority of Order: As, *The Captain marches* before *the Soldiers*. *The Horſe goes* before *the Cart*.

3. It

3. It is uſed to mark the Setting or Placing of a Perſon or Thing; and when thus uſed, it does likewiſe denote *Nearneſs:* as, *Put it* before *the Fire*, i. e. over againſt, or near, *&c. He lay'd down the Child* before *St.* Paul's *Church*, i. e. over againſt, or near,

It is uſed by Way of *Compariſon* and denotes *Preference* of any Kind: as, *He values Gold* before *Learning*, i. e. more than, *&c.* And in this Senſe it ſignifies as much as

Beyond. As, *In many Arts* before *all, and in Rhetorick behind none; before all*, i. e. beyond all. It ſignifies alſo ſometimes

Rather *or* Sooner. As, *I will do any thing* before *I will comply*, i. e. *rather* or *ſooner. I ſhall want Voice* before *I ſhall want VVords*, i. e. *ſooner*, &c.

BEHIND.] * *Behind* is a *Prepoſition* relating to *Place*, and is uſed to mark the Situation that is directly oppoſite to that which is expreſſed by *Before*. As, Behind *the Door*, behind *your Houſe*.

It is uſed likewiſe when we diſcourſe of Things that have not, ſtrictly ſpeaking, any *Face* or *Forepart:* as, *He hides himſelf* behind *the Tree. He lies* behind *the Buſh.*

It is uſed alſo in a figurative Manner, when we ſpeak of a Perſon that excells others in any thing: as, *In that Part of Learning he leaves all others far* behind *him*, i. e. *he excells all others.*

BENEATH, or BELOW.] * *Beneath* or *Below* is generally uſed in reſpect to *Place* or *Situation*, and anſwers to *Above:* As, *Beneath* the Firmament: It comes from the *Saxon* Beneoth, *or*, Beneothan.

It is uſed alſo to denote the being *Inferior*, or leſs than another in any Kind. As, *He is* beneath *him in Honour*, i. e. *not ſo honourable. He is* beneath, *or* below *him in Birth*, i. e. *not ſo well born or deſcended.*

This is a particular Phraſe. *It is* beneath, *or* below *him to do ſo and ſo*, i. e. *He would ſcorn*, &c.

BETWEEN or BETWIXT] * *Between* or *Betwixt*, relates to *Time* and *Place*, and is ſpoken of two Terms or Words, in which the *Space* of *Time* or *Place*, of which we ſpeak, is included: As, Between *the Promiſe made to* Abraham, *and the Coming of the* Meſſias; i. e. the Space of Time which was from the Time when the Promiſe was made to *Abraham*, and to the Time of the Coming of our Saviour. *Between Heaven and Earth*, i. e. *The Space that is* between *the Places, Heaven and Earth.*

1. And in theſe Phraſes, *Between or Betwixt Hope and Fear: Between the Father and Son: Between you and me:* There are always two Terms conſidered, as being equally Diſtant from the Subject of which we ſpeak; as for Inſtance, in the firſt Sentence, *The Man is* between *Hope and Fear*, i. e. The Man is as diſtant, or far from Hope, as he is from Fear; or, he has as much Hope as he has Fear.

2. It ſignifies as much as *in the middle*, or *thereabouts*: as, *The River ran* between *the two Fields*, i. e. *in the middle*, &c. *He ſat at Dinner*, between *or* betwixt *them*, i. e. *In the middle of them*, &c.

3. It ſerves to denote *Society* or *Union*: as, *There was a Conference* between *them. There is a great Friendſhip* between *him and me.*

4. It denotes *Participation*, or *Sharing*: as, *The Grey is* between *the white and the black*, i. e. The grey Colour partakes of Part of the white and Part of the black Colour.

5. It denotes *Privacy*: as, *That was done* between *them both*, i. e. *privately*, or *that no Perſon joined with them, in* doing *a Thing.*

BEYOND] * *Beyond* relates chiefly to *Place*, or to the *further Side* of which any thing *is*

or

or *goes.* As, *Beyond the Mountain, Beyond Cheapſide.*

It is uſed alſo to denote any Sort of Exceſs, either good or bad, and is applyed to any *Moral Things*; or Things relating to the *Manners* of Men: as, *He goes* beyond *all in Juſtice*, i. e. *he excells all*, &c. *It pleaſes him* beyond *Imagination*, i. e. *It exceeds your Imagination to think how it pleaſes him. He rewarded him* beyond *his Merits.* i. e. *The Reward was greater than he deſerved.*

It ſignifies *Superiority* in any Thing: as. *He went* beyond *all in Valour, in Strength*, i. e. *he excelled them*, &c.

*Beyond* ſignifies alſo as much as, *Over*; as, *He is gone* beyond *Sea, or* over *Sea.*

It ſignifies alſo *on the other Side*, and anſwers to,

Behither, *or*, on this Side.] * *Behither* is uſed to denote a Place that is near: as, *Beyond* denotes that which is more diſtant or farther off: as, *The Parlour lies* behither, *or* on this Side *the Kitchin. The Army lies* behither, *or on this Side the River.*

BY] * *By* denotes the *Efficient Cauſe* of a Thing or Action; (or the Cauſe by which a Thing is performed or done) the *Motive* which makes one do a Thing, and the *Means* which contributes to that End: As, *He was ſlain* by *his Enemy, but was wounded firſt* by *his own Fear, then* by *his Enemy's Sword.*

1. It denotes the *Efficient Cauſe* of a *Thing* or *Action*: As, *All Things were created* by *the Word of God.*

2. It denotes the *Motive* which makes one do a Thing: as, *She is hurried on* by *her Paſſion.*

3. It is uſed to denote the *Means* by which one uſes to do a Thing, or which contributes any Way to the Doing of it: *He ſatisfies all the World* by *his Conduct: he received the Letters* by *the Poſt: he perſwades* by *his Reaſons.* It ſignifies alſo as much as,

In. As, By *Day*, by *Night*, i. e. In *the Day-Time*, &c.

Through. As, By *Cheapſide*, i. e. through *Cheapſide.*

Beſides. As, By *the Mark*, i. e. Beſides, &c.

At. As, *To come* by, i. e. *To obtain, or come* at. There are Abundance of other Acceptations, but we muſt not enlarge.

Beſide.] * Beſide (*i. e.* by *the Side*) denotes Nearneſs and ſignifies as much as,

By, or nigh to. As, *He ſat beſide the River*, i. e. by *or nigh to the River. Lay my Bones beſide his Bones*, i. e. nigh to, *&c.*

It denotes Erring or Wandring. As, He ſhoots beſide the Mark, *i. e. from*, &c. *He is beſide himſelf*, i. e. mad.

Except, ſave *or* but. As, *No body thinks ſo beſide my ſelf*, i. e. except, but, *&c.*

But its chief Uſe is to denote *Augmentation* or *Addition*. As,

More, more than, over and above: as, *There were many Things beſides theſe*, i. e. more than, *&c.*

FOR] * The Prepoſition *For* has a great many Significations; and denotes chiefly for what *Purpoſe*, *End* or *Uſe*, or for whoſe *Benefit* or *Damage* any Thing is done; as, *Chriſt died* for *us*. *He got a Dinner* for Peter.

1. *For*, Serves to denote the *End* or *Object* which one propoſes in any Action; as, *To fight* for *the publick Good.*

2. It ſerves to mark the *Motive*, the *Cauſe*, the *Subject* of any Action, and may be render'd by, *in Conſideration*: as, *God hath done all Things* for *his own Glory. He does all Things* for *the Love of Virtue. I will write the Book* for *your ſake.*

3. It is uſed to mark the *Uſe* for which a Thing is done; as, Chelſey *Hoſpital was built* for *diſabled Soldiers. He has the Beef* for *his Dinner.*

4. It is uſed likewiſe to denote *Profit*, *Advantage*, *Intereſt*, and may be rendered by, *in favour*: as, *The Lawyer pleads* for *his Client. I do it* for *your Intereſt. I wrote* for *your Satisfaction.*

5. It is uſed to denote for what a Thing is proper or not: as, *A good Horſe* for *the Chariot. It is fit* for *a Cabinet. It is a good Remedy* for *the Fever.* In which laſt Example, *to cure* is to be underſtood, and ſo likewiſe in all ſuch Sort

of

of Phraſes; for *For* is never uſed to ſignify *againſt*, wherefore ſome Verb is always to be underſtood. For,

6. This Prepoſition is uſed to denote *Agreement*, or *Help*, in Oppoſition to *Againſt*: as, Peter *is* for *me*, John *is againſt me*. *The Soldier fights* for *the King*.

7. It is uſed to denote the *Convenience* or *Inconvenience* of a Thing: as, *The Coat is too big* for *him*. *The Houſe is too little* for *him*. *He is big enough* for *his Age*. Under this Head we may reduce this Phraſe, *It is well Sir* for *you*.

8. It is uſed alſo to denote *Exchange*, or *Trucking*, *Recompence*, *Retribution*, or *Requital* and *Payment*: as, *He changed Silk* for *Lace*. *He gave a Diamond* for *the Chryſtal*. *He rewarded him* for *his good Services*. *To render Evil* for *Evil*. *He gave him money* for *the Book*. Hither we may likewiſe refer theſe Phraſes, *Eye* for *Eye*. *Fault* for *Fault*.

9. It is uſed to denote, *inſtead of*, *in the Place of*: as, *I will grind* for *him*, i. e. *in his Stead*. *I will watch* for *you*, i. e. *in your Place*. Sometimes it ſerves to denote *a Miſtake*: as, *He ſpeaks one Word* for *another*: *To take one Perſon* for *another*: And in this Senſe we are to take this Phraſe, *Whom do you take me* for? When a Man ſuppoſes all that Reſpect is not paid him which he counts his due.

10. It is uſed to denote the Diſtribution of Things by Proportion to ſeveral Perſons: as, *He ſets down twelve Acres* for *every Man*.

11. It denotes the Condition of *Perſons*, *Things*, and *Times*: *He was taxed enough* for *his Eſtate*, i. e. *conſidering his Eſtate*. *He was a learned Man* for *thoſe Times*, i. e. *conſidering thoſe Times*.

12. It likewiſe is uſed to denote *in the Quality of*: as, *He had him* for *a Tutor*: *He hired him* for *a Coachman*: *He ſuborn'd him* for *a Witneſs*.

It ſignifies likewiſe as much as, *Becauſe of*, or, *By Reaſon of*. As, *To puniſh a Man* for *his Crimes*, i. e. *Becauſe of*, &c. *To impriſon him* for *Debt*, i. e. Becauſe of, &c. *He could not walk faſter* for *Age*, i. e. *By Reaſon*, or, *becauſe of*, &c.

It ſignifies *As*, or *to be*. As, *He was ſent* for *a Pledge*, i. e. *as*, or, *to be a Pledge*.

During. As, *He was choſen* for *Life*, i. e. *During Life*.

This Prepoſition is often uſed to denote the *Future Time*, or *Time to come*, as in the foregoing Example.

Concerning

Concerning, About, As to; *As* for *me*, i. e. *concerning me.*

Notwithſtanding. As, After having ſpoke of the Faults of a Man, we add, For *all that, he is an honeſt Man*, i. e. *Notwithſtanding all that*, &c.

FROM] * *From* ſignifies *Motion from a Place*, and then it is put in Oppoſition to *To*; as, *He goes* from London *to* York. *He goes* from *School.*

1. It is uſed to denote the Beginning of *Time:* As, From *the Creation of the World.* From *his Birth.*

2. It denotes the *Original* of Things: As, *It grew ſo big* from *a ſmall Seed. He is deſcended* from *the Family of the* Stuarts.

3. It denotes the *Order* of a Thing: As, From *Head to Foot.* From *firſt* to *laſt.*

And in theſe three laſt Senſes it is put before *Adverbs:* As, From *thence*, i. e. from *that Place.* From *hence*, i. e. from *this Place.* From *henceforth*, i. e. from *this Time*, or, *at all Times after this.*

Off. It ſignifies *Off:* As, *He took me* from *the Ground*, i. e. *off the Ground.*

IN or INTO.] * *In* ſerves chiefly to denote, or mark, *Time, Place, the Manner of Being, of Thinking, and of Acting*, or *Doing. The Motive which cauſes one to act, and the Means we uſe to act by.*

*In* relates to *Reſt*; *Into* to *Motion:* as, Peter *lives* in *the Houſe*; *not* into, *&c.* But, Peter *goes* into *the Cellar.*

1. It relates to *Time*; as, In *the Summer*, in *the Winter.*

2. It relates to *Place:* as, In *the City*, in *the Country.*

3. It is uſed to denote or mark the Different *Poſtures* and *Diſpoſitions* of the Body, and the divers Manners of Exiſtence or Being, either of *Perſons* or *Things*, with Relation either to *Art* or *Nature:* as, *To be* in *a ſuppliant Poſture. To be* in *good health. An Army* in *Battle Array. He is* in *his Shirt. He is* in *a Robe of State.*

4. It ſerves likewiſe to denote the different Circumſtances of a Perſon's Fortune and Affairs: as, *To be* in *Favour. To be*

*be rich* in *Land*, in *ready Money*. *To be* in *War*. *To have his Affairs* in *a good Condition*.

5. It ſerves alſo to expreſs the different Manners of Being, with Relation to the Paſſions and Affections of the Soul, to the Thoughts and Operations of the Mind: as, *To be* in *fear*. *To be* in *doubt*. *To put him* into *good Humour*. *To take it* in *good Part*. *His Memory is* in *Eſteem*.

6. It denotes alſo the *Motive* and *Object*: as, *He did it* in *Revenge*; *he works* in *hope*.

7. It ſignifies as much as *Among*: as, *The wicked has not God* in *all his Thoughts*, i. e. among *all his Thoughts*.

8. It denotes the Change of a Perſon or Thing, whether it be into better or worſe: as, *They turn Braſs* into *Gold*. Narciſſus *was changed* into *a Flower*, &c.

9. *In*, ſignifies ſometimes *againſt* or *into*: as, *He ran the poker* in *my Face*. *He put* in *his Mouth*.

OF] * *Of* anſwers to the *Genitive Caſe* of the *Latins*, and admits of the ſame Variety of Signification with it; whether it be put after Subſtantives, Adjectives, or Verbs.

1. It ſignifies the *Author* of a Thing; as, *The Works* of Cicero, *i. e.* the Works which *Cicero* wrote.

2. It ſignifies the *Poſſeſſor*, or Owner of a Thing; as, *The Palace* of *the King*.

3. As it ſignifies all Sort of Relation or Reſpect that the latter Subſtantive has to the former, ſo it ſignifies natural Relation; as, *The Earl's Son*, or, *the Son* of *the Earl*.

4. It ſignifies the *Subject*: as, *A Cup* of *Water*, a *Piece* of *Bread*.

5. It ſignifies the *Object*: as, *A Treatiſe* of *Phyſick*, i. e. *concerning Phyſick*. *He writes* of *the Mathematicks*.

6. It ſignifies the *Matter* of which a Thing is made; as, *A Cup* of *Gold*, *a Building* of *Marble*, i. e. *A Cup made* of *Gold*, *a Building made* of *Marble*; which Phraſes may be turned into an Adjective; as, *A Golden Cup*, *a Marble Building*.

7. It is uſed to ſignify the *Means* or *Cauſe*; as, *To die* of *Hunger*, *to die* of *a Conſumption*.

8. It is uſed to mark or denote the *Quality* of a *Perſon* or *Thing*; as, *A Man* of *Honour*, *an Affair* of *Importance*.

9. It

9. It ſometimes denotes an *Active Senſe*; as, *The Providence* of *God*, i. e. *the Providence by which God takes care of all Things.* Sometimes it denotes a *Paſſive* Senſe; as, *The fear* of *God*, i. e. *by which he is feared.* Sometimes it ſerves to denote both theſe Senſes; as, *The Love* of *God*, i. e. *the Love with which God loves his own People*; or, *the Love with which good Men love God.*

10. It is ſometimes only a Note of *Explication*, or *Specification*; as, *The City* of *London*, *the City* of *Rome.*

*Laſtly*, It ſignifies as much as, *Among*; as, Of *four Daughters three were blind*, i. e. *Among four Daughters.*

From. As, *South* of *London*, i. e. *South* from, *&c.*

But ſometimes we expreſs *of*, eſpecially when it ſignifies Poſſeſſion by the *Genitive* Caſe; as, *The Queen's Palace*, i. e. *the Palace* of *the King*; Peter's *Horſe*, i. e. *the Horſe* of *Peter.*

OFF.] * *Off* ſignifies *Separation* or *Diſtance*: as, *To put* off *his Cloaths. He ſtood* off *from the Fire.*

1. It denotes Delay: as, *He puts me* off, i. e. *delays.*

2. *Off* and *On* being joined together denote Inconſtancy or Unſettledneſs: as, *He is* off *and* on *with me*, i. e. *He ſometimes agrees and ſometimes will not.*

ON or UPON.] * *On* or *Upon* relates both to *Time* and *Place*: as, On *or* upon *that Day.* On *or* upon *the Table.*

1. When *On* or *Upon* relates to Place it has divers Uſes, where it is employed in a Senſe more or leſs proper, but it every where denotes the Superiority of the Situation [that is being uppermoſt or over] of Perſons or Things in Reſpect to one another: as, *To put the Diſh* on *or* upon *the Table. To lie* on *or* upon *the Bed. To put his Hat* on *or* upon *his Head. A Bridge* on *or* upon *the* Thames.

2. And in Alluſion to this Acceptation it is uſed in ſpeaking of the Impoſition or raiſing of Taxes, Contributions, *&c.* And then it ſerves to denote either the Perſons of whom the Taxes are demanded, or the Funds from whence the Taxes are raiſed: as, *He layed Contributions* on *or* upon *all the*

*the Enemies Countrey. It is paid out of the Tax* upon *Malt, and* upon *Coals, Candles,* &c.

3. In ſpeaking of Buſineſs it is uſed to denote what we are doing, and the Matter or Subject of our Converſation, Deliberation, or Application: as, *To diſpute* on *or* upon *the Subject of,* &c. *To deliberate* on *or* upon *ſuch a Propoſition. To make Notes* on *or* upon *ſuch an Author.*

4. It ſerves alſo to denote the Cauſe or Occaſion of doing any Thing: as, Upon *the News of her Arrival he preſently departed.* On *or* upon *the Advice of the Approach of the Enemy they fled.*

5. It ſerves to denote by the Vertue or Conſideration of what a Perſon ſays, does, or deſigns any Thing: as, On *or* upon *thoſe hopes we married. He ventured, relying* upon *the publick Faith,* i. e. *By Vertue of. In Conſideration of,* &c.

6. It ſerves alſo to denote the Terms which one makes uſe of to affirm any Thing: as, *I proteſt* on *or* upon *my Honour.* On *or* upon *my Conſcience. To ſwear* on *or* upon *the Goſpels.*

*On* or *Upon* does alſo ſignify

*Concerning*: As, *He has agreed* on *that Matter,* i. e. *concerning,* &c.

Alſo *After*: And denotes the Reiteration, or repeating, of ſomething already done, or ſpoken: as, *He thanks me with Letter* upon *Letter. He repeats Line* upon *Line, and Precept* upon *Precept.*

When it is added to Verbs, it ſignifies as much as *forward,* or *continuation*: as, *To go* on, i. e. *to go forward,* &c. And anſwers to *Off*: As, *To put* on. *To put off.*

OUT or OUT OF] * *Out* or *out of* refers to the *Matter, Place, Time, Number* or Multitude from whence any Perſon or Thing *comes, goes, is ſought, fetcht, taken,* &c. as, *He took it* out of *the Fire. He came* out of *the Church.*

It denotes the *Reaſon* or *Cauſe* of a Thing: As, *She did it* out of *Spite,* i. e. *by Reaſon of Spite.*

It ſignifies Diſtance: As, *Go* out of *my Sight,* i. e. *from my ſight.*

It ſignifies *not within the Reach of:* As, Out of *Gun Shot*, i. e. *not within the Reach of*, &c.

It ſignifies *Without*. As, Out of *Doors*, out of *doubt*; i. e. Without *Doors*, &c.

It ſignifies *Not in*. As, Out *of Date*. Out *of Place*. Out *of Faſhion*. Out of *Heart*, i. e. Not in *Date*, &c.

OVER.] * *Over* refers to the Height of Place, above which any Thing is ſaid to be, or to be done; as, *A black Shower hangs* over *his Head*. *He holds the Sword* over *her Head*.

It refers to the Diſtance of Place, beyond or croſs, or overthwart which any thing moveth or is made to move; as, He goes *over Sea*, i. e. *beyond* or *croſs*, &c.

*Over*, denotes *Exceſs*; as, *It comes by* over *much Eaſe*, i. e. too much, *&c.* *No Body is* over *happy*, i. e. too, *&c.*

It ſignifies *Above*, *It is not too Fingers* over, i. e. above, *&c.*

It ſignifies *through*; as, *He is known all* over *the World* i. e. *through* the whole, *&c.*

It ſignifies *Power* or *Authority*. *The Captain is* over *the Soldiers*, i. e. Above in Command or Dignity.

*Beſides*, As, *He gave me four* over, *i. e.* beſides, *&c.*

Being put after Verbs it ſignifies to *deſiſt* or *leave off*, as, *He gives* over, i. e. he deſiſts, *&c.*

THOROUGH or THROUGH.] * *Thorough* or *Through*, ſerves to mark the Efficient Cauſe (or the Cauſe that brings a Thing to paſs) of a Thing or Action, the Motive of doing a Thing, and the means that conduce thereto.

1. *The Efficient Cauſe: Nothing is done but* through *the Permiſſion of God*. *The World was created* through *the Power of God*, i. e. by.

2. *The Motive: She does it* through *Envy*.

3. *Thorough* or *Through* relates likewiſe to *Place*, and is uſed to denote *Preſence and Movement into Place*; as alſo the *Medium* or *Middle of Place*: as, *The Power of God is ſeen* through-

throughout *the Wor'd: he ran Him* through *the Body. The Beams of the Sun paſs from Heaven* through *the Air to the Earth.*

*Quite* through, *i. e.* through *both Sides.*

'TILL or UNTIL.] * *'Till* or *Until* relates only to *Time:* as, *He ſtaid* till *four a Clock.*

*Till* ſignifies *Before*, as, They did not dare to begin the War, *till* the Ambaſſadors were come back from *Rome*, i. e. *before.*

It denotes *Delay:* as, *He hath born gently with me* 'till *or* until *now.*

TO] * *To* (or *unto*, which is not ſo much uſed as formerly) ſignifies,

1. Motion to a place: As, *I go* to Rome, to France, *&c.*

2. Relation: As, *Good* to *his Friends. Favourable* to *the Church. I give Money* to Peter. *Like* to *me.*

3. It likewiſe denotes the *Uſe* for which a Thing is deſigned: As, *A Mill* to *grind Coffee. A Baſon* to *waſh hands.*

4. It denotes the *Capacity, Aptitude* and preſent Diſpoſition: As, *A Man qualify'd* to *undertake any Thing. It is eaſy* to *do. Wine fit* to *drink.*

It denotes alſo *Deſign*, or *Intent:* As, *To invite* to *Dinner. To have ſomewhat* to *do.* It likewiſe ſignifies as much as,

In. As, To *Day*, i. e. In *this Day*, To *Morrow*, i. e. In *the next Day.*

For. *He did it* to *the End*, i. e. for *the End. He gave her* 500 *Pound* to *her Portion*, i. e. for, *or* to be *her Portion.*

Before. As, *He made an Oration* to the *Queen*, i. e. before *the Queen. He commends him* to *his Face*, i. e. before *his*, &c.

About, Of, Concerning. As, *It follows that I ſpeak* to *that one Part of Honeſty*, i. e. about, of, *&c.*

Towards. As, *Your Kindneſs* to *me is great*, i. e. towards *me*, &c.

Until. As, *The Parliament is prorogued* to *November*, i. e. Until *November*, &c. And here it denotes, *Delay.*

In Compariſon of. As, *He is nothing* to *me*, i. e. *In Compariſon of me. He thinks them Clowns* to *him*. i. e. *In compariſon of him*, And ſometimes it ſignifies,

May *or* Can. As, *I have none* to *comfort* me, i. e. *who* may, can, *or will comfort me.*

*Laſtly*, This *Preposition* being put before our Verbs, anſwers to the *Infinitive Mood* of the *Latins*; as to *fight*, *pugnare*; to *teach*, *docere*: Where we may farther obſerve, that to fight, is as much as fighting; ſo, to teach, *teaching*: As, *I love* to *fight*, to *teach*, i. e. *I love fighting*, *teaching.*

This Prepoſition is frequently left out both in Speaking and Writing: As when we ſay, *like me*, *give me*, *tell me*, *hear me*, &c. In all which Places, *me* is put for *to me.*

*To* is ordinarily left out after *Verbs of one Syllable* that imply a Relation whether of Acquiſition or Motion, eſpecially before the *perſonal Pronouns*, when the *Nouns* or *Pronouns* immediately follow the *Verb*; as, *Give me the Cup. Send me my Book. Bring me your Sword.* And alſo after the *helping Verbs*, *Can*, *Let*, &c. And likewiſe before the *Infinitive Mood.*

TOWARD.] * *Toward* or *Towards* has much the ſame Signification as *Ward*, and is uſed to denote both *Time* and *Place*, though it does more naturally refer to *Place* than to *Time.*

1. It is uſed to denote *Time*, but without any preciſe fixing of it, as, Towards *the Spring*, towards *Noon*, towards *the End of Winter.*

2. But it gives you a more preciſe and exact Diſtinction, when it is applied to *Place*; as, *The Troops march* towards *the* Rhine: *To have his Eyes turned* towards *Heaven.*

From *Ward* (ſee *Ward*,) comes, *hither-ward*, *up-ward*, *down-ward*, *fore-ward*, *back-ward.*

As to the Words, *touching*, *concerning*, *according to*, *belonging to*, *during*, &c. theſe are rather *Participles* than *Prepoſitions.*

It is generally ſaid, that *Prepoſitions* when they do not govern a Word or come before it, do become *Adverbs*: But I believe, that in almoſt every Example that is produced, ſome Word is underſtood; and if ſo, there is no need that the *Prepoſition* ſhould part with its own Nature or Property,

perty; for we are to conſider them according to their Senſe or Uſe, and not according to the accidental placing of ſome of them.

UNDER.] * *Under* is a Prepoſition that refers both to Place and Time.

But as it relates to Time, it is ordinarily reſtrained to the marking the Time of a *Reign* or *Government*. As, Under *the Reign of Queen Ann*, Under *the Government of Auguſtus Chriſt was born*; and by Abbreviation, or for Shortneſs Sake, we ſay, Under *Queen Ann*, Under *Auguſtus*. And we uſe it in the ſame Acceptation or Senſe in ſpeaking of the Time of the Birth of any fortunate Perſon, as, *He was born* under *a happy Planet*, under *a favourable Conſtellation*, i. e. *a happy Planet, a favourable Conſtellation ruled at his Birth*.

*Under* as it relates to *Place*, denotes being lower in *Situation* or *Place*; as, *Every Thing that is* under *Heaven, or* under *the Earth*.

And it is in Alluſion to this Acceptation, when we ſay, *He retired* under *the Canon of ſuch a Place: to put a Thing* under *Lock and Key*.

It ſignifies *privately* or *ſecretly*; as, *to do a thing* under *Hand*, i. e. *privately*.

*Lower*, as, under *Lip*, under *Side*, i. e. lower.

WARD.] * *Ward* is a *Prepoſition* that is always ſet behind another Word, and denotes the *Tendency* of *Perſons* or *Things* to one another; as, *Heaven* ward, i. e. *to Heaven*, or *toward Heaven*.

*Ward* comes from the *Saxon Weard*, and that from the *Franco-Gallick* Word *Garder, to look to*; For, as has been already obſerved, *G* was frequently changed into *W*. *See the Preface*, p. 2.

Of this Word and the *Prepoſition To* is compounded the *Prepoſition* toward.

WITH] * With is uſed to denote *Conjunction, Union, Mixture, Society, Accompanying, Means, Inſtrument, Manner,* &c.

1. It ſerves to denote Conjunction, Union: *He is Friends* with *all the World.*

2. It denotes Mixture: *To put a little Vinegar* with *a great deal of Oil.*

3. It denotes Society, or Accompanying: As, *to eat* with *his Friends, To go* with *him.*

3. It is uſed to mark the Means: As, With *the Grace of God.* With *the Help of his Friend. He purges himſelf* with *Buckthorn.*

5. It marks the Manner of Being or Doing: As, *To ſpeak* with *Eloquence. To anſwer* with *Sweetneſs,* with *Haughtineſs,* &c.

6. The Inſtrument: As, *He killed him* with *the Sword.*

7. *Oppoſition* or *Againſt*: As *the Duke of* Marlborough *fights* with *the* French, *i. e.* Againſt, *&c.*

WITHIN.] * *Within* is a *Prepoſition* referring both to *Time* and *Place.*

1. When *within* refers to *Place,* it ſerves to denote, that the *Perſon* or *Thing* of which we ſpeak is contained or comprehended in that *Place.* As, *Peter is* within *the Houſe, He walks* within *the Garden.*

2. When it refers to *Time,* it ſerves to fix and determine the *Space of Time,* with Reſpect to the Thing that is doing: as, *He will go* within *three Days, It will be finiſh'd* within *two Hours.*

WITHOUT] * *Without* is put in Oppoſition to *Within:* as, *He is not* within *the Houſe, for he is* without *Doors.*

It denotes what they call *Privation* or *Excluſion.*

It is uſed to denote *Privation,* that is in ſpeaking of a Good or Advantage we have not. As, *Nothing can be* without *the Grace of God, He paſſes the Night* without *Sleep,* i. e. *not having any,* &c.

*Excluſion,* or being exempt or free from; as, *He ſpoke* without *Paſſion,* i. e. free from, *&c.*

*Without*

*Without* ſignifies *not with*; As, *He did it* without *the Authority of Parliament*, i. e. *not with*, &c. without *Feſting*, i. e. *not with*, &c.

It ſignifies *void of*; As, *He is* without *Wiſdom*, i. e. *void of*, &c. *He is* without *Riches*, i. e. *void of*, &c.

It ſignifies *unleſs* or *except*; As, *He will not come* without *being ſent for*. i. e. *unleſs* or *except*, &c. for *without he be ſent for*, is not good *Engliſh*.

It ſignifies *beſides*; as, *there were two Hundred* without *the Boys*, i. e. *beſides* or not counting the Boys.

*Queſtions relating to the Eighth Chapter.*

Q. *What is a* Prepoſition?

*A.* A *Prepoſition* is a Part of Speech, which being added to any other Part of Speech, ſerves to mark or ſignifie their State or Reference to each other.

Q. *Whence comes the Word* Prepoſition?

*A.* From *Præponere* to ſet or put before. Becauſe it is for the moſt Part ſet before Words, though it ſometimes is ſet after them,

## CHAP. IX.

## Of the *Noun Adjective.*

AS the *Noun Subſtantive* is uſed to denote the Subſtance of any Thing, or the Thing it ſelf; ſo the *Noun Adjective* is uſed only to denote its *Manner* or *Quality*, according to the different Notions we conceive or form of it: For Example, The Word *Plant* denotes the Thing it ſelf; but if I would expreſs ſome *Quality* belonging to it; I add the Word *Fine* to *Plant*, and this Word *Fine* is called a *Noun Adjective*.

* A *Noun Adjective* is a Word or Name which ſheweth the Manner of a Thing, or what a Thing is, and muſt be joined to the Word whoſe Manner it ſheweth: as, *good*, *bad*, *wiſe*, *fooliſh*, *great*, *ſmall*, &c.

* The *Adjective* is joined to its *Subſtantive*, without any Difference of *Caſe*, *Gender*, or *Number*.

Except

Except in the Words *this*, which makes *theſe*, and *that* which makes *thoſe* in the *Plural*. Alſo in *whoſe* and *whom*, from *who*, *his* from *he*, *hers* from *her*, *its* from *it*.

When *this* and *that* relate to two foregoing *Subſtantives*, *this* refers to the *laſt* and *neareſt*, *that* to the *firſt* and *furtheſt*: as, *Peter the Farmer and John the Shepherd have both Expectations: this* (i. e. *John*) expects *advantage from Cattle, that* (i. e. Peter) *from the Earth.*

* The *Adjective* is immediately placed before its *Subſtantive*: as, *a good Boy, a good Girl, a good Thing; good Boys, good Girls, good Things.*

Unleſs a *Verb* comes between the *Adjective* and its *Subſtantive*; as, *Happy is the Man, the Man is happy*: Or when ſome other Word dependeth on the Adjective; as, *A Subject loyal to his Prince*; alſo frequently in *Poetry* for the more harmonious Sounding of the *Verſe*; as,

*Humane Face Divine.*

Milton.

* But when there are more *Adjectives* than one joined together, or one *Adjective* with other Words depending on it; the *Adjective* is generally ſet after the *Subſtantive*; as, *A General both wiſe and valiant; a General very wiſe; a General skillful in political and military Matters.*

Tho' we likewiſe ſay, *A wiſe and valiant, a very wiſe General; a skilful General in political and military Matters.* So likewiſe when the Article *the* comes between them: as, Charles *the Firſt*, William *the Third*. Alſo in theſe Examples, *Noun Subſtantive, Noun Adjective, Verb Paſſive*, &c.

A *Noun Subſtantive* with its *Adjective*, is reckoned as one compounded Word (and ſo is any governing Word with the Words that depend on it): Whence the Subſtantive and Adjective ſo joined, do often take another Adjective, and ſometimes a Third, and ſo on: as, *A Man, an old*

*old Man, a good old Man, a very good old Man, a very learned, judicious, ſober Man.*

Dr. *Wallis* takes Notice of two Sorts of Adjectives which are always ſet before their Subſtantives; the firſt he calls an *Adjective poſſeſſive*, the other an *Adjective reſpective*. But we have endeavoured to prove that what the Doctor calls an *Adjective Poſſeſſive*, is really a *Genitive Caſe*. See *Chap.* V.

* When two *Subſtantives* are put together in Compoſition, the firſt takes to it ſelf the Nature of an *Adjective*, and is commonly joined to the following *Subſtantive*, by a (-) *Hyphen*; as a *Sea-Fiſh*, i. e. *a Fiſh of the Sea.*

*Note*, If we reckon this firſt *Subſtantive* as an *Adjective*, we may properly enough call it, with Dr. *Wallis*, an *Adjective reſpective*; becauſe all manner of Reſpect or Relation is denoted by it, except *Poſſeſſion*; as, *A Sea Fiſh*, i. e. A Fiſh of the Sea, or a Fiſh belonging to the Sea; *a Wine Veſſel*, i. e. for Wine, or a Veſſel deſigned to put Wine in; *a Turkey Voyage*, i. e. a Voyage to *Turkey*. *Home-made*, i. e. made at Home; *Self-love*, or the Love of one's ſelf; *Man-Slaughter*, or the Slaughter of a Man; *a Gold-Ring*, or a Ring made of Gold.

But we may reckon theſe Words only compounded *Subſtantives*; ſince it is uſual only for *Adjectives* to be joined to *Subſtantives*; and indeed in moſt of them ſome other Word may be fairly underſtood; as, in *Sun-ſhine*, i. e. the Shine *of* the Sun; where *of* may be underſtood: So in *Self-Torment*, i. e. the Torment *of* one's ſelf: So a *Gold-Ring*, i. e. a Ring *of* Gold. Here we may obſerve that in Subſtantives thus compounded, the Subſtantive that ſhould be firſt is, for better Sound ſake, placed laſt: as the *Head-ach*, the Ach of the Head.

*Adjectives* are often uſed as *Subſtantives*; as, *others*, for *other Men*, or *other Things*: So *one* has in the plural *Ones*, as *little Ones*. But we ſhall have Occaſion to ſpeak of this afterward.

*Adjectives* do alſo often take the Nature of *Adverbs*, and then are reckoned as ſuch; as, *ill done*, &c.

There are other Things obſervable, relating to the *Adjectives*, for which ſee *Chap.* III. and V. *as likewiſe the* Etymology.

It

It has been obſerved, that generally the Article *The* is added to Adjectives when uſed as Subſtantives; or when the Subſtantive is left out; as,

*The Long are lazy, the Little are loud,*
*The Fair are ſluttiſh, the Foul are proud.*
See *Chap.* VIII.

So all the Ordinal Numbers, as firſt, ſecond, *&c.* are never added to a Subſtantive Plural.

It may not be amiſs to take Notice of the Uſe of ſome *Adjectives*. *Sundry* and *Both* are added only to Subſtantives Plural: as *ſundry times*; *both the Men*. For *Both the Man and the Woman*; is a particular way of ſpeaking. *All*, being put to a *Subſtantive* of the Singular Number, ſignifies the whole Quantity, as, *All the Wine*, i. e. the whole Quantity of the *Wine*: But being put to a *Subſtantive* Plural, it ſignifies the whole Number, as, *All the Boys*, i. e. all the Number of the *Boys*. *Every* is joined only to a *Subſtantive* ſingular, as, *Every Man, every Boy*, not *Every Men, every Boys*. *Much* is added to a *Subſtantive* ſingular, and denotes a great Quantity; as, *Much Wine*, i. e. *a great deal of Wine*. *Many* is joined with a *Subſtantive* Plural, and ſignifies a great Number; as, *many Men*, for a great Number of Men. For *Many a Man* is a particular Phraſe. *More* with a *Subſtantive* ſingular, ſignifies *a greater Quantity*, as, *more Wine*, i. e. a greater Quantity of Wine. But when added to a Subſtantive Plural, denotes *a greater Number*, as, *more Men*, i. e. a greater Number. So *Moſt* with a Subſtantive ſingular, denotes the greateſt Quantity, with a Subſtantive Plural, the greateſt Number. *Each* is joined only to a Subſtantive ſingular, as, *Each Man*, not *each Men*. As to the Word *Enough*, whether it be joined to a Subſtantive Singular or Plural, as, *Wine enough, Books enough*, I ſee no reaſon for a different Spelling, tho' I grant it is uſual to pronounce it when joined to a Noun Plural more ſoftly; as *enow*.

For *No*, when the Subſtantive does not follow, we uſe *None*, As, *Is there any Beer? There is* none. We likewiſe uſe *None* with the Addition of theſe Words, *of it*, in the Beginning, Middle or End of a Sentence.

*Queſtions relating to the Ninth Chapter.*

Q. *What is an* Adjective?

*A.* A

*A.* A *Noun Adjective* is a Word or Name which ſheweth the Manner of a Thing, or what a Thing is, and muſt be joined to the Word whoſe Manner it ſheweth: as, *good, bad, wiſe, fooliſh, great, ſmall,* &c.

Q. *Where is the* Adjective *to be placed?*

*A.* Before its *Subſtantive.*

Q. *Is it always to be ſet before the* Subſtantive?

*A.* Not always. [See the Exceptions.]

## CHAP. X.

### *Of the Compariſon of* Adjectives.

*Compariſon* is, ſtrictly Speaking, the ſetting of two or more Things together in the Mind, in order to conſider their *Likeneſs* or *Unlikeneſs*, their *Agreement* or *Diſagreement*, their *Extent*, *Time*, and other Circumſtances; but this is not what we are to treat of here: For the Senſe in which we are to treat of *Compariſon* is, as it relates to *Adjectives* which do make a *Compariſon* between Things, as that one is *ſuch*, another is *more ſuch*, another is *moſt ſuch*: So of three ſoft Things, one is *ſoft*, another is *more ſoft*, and the third is *ſofteſt* of all. Now to expreſs this Compariſon between Things, *Adjectives* are turned into other Endings.

* There are three Degrees of *Compariſon*, the *Poſitive*, the *Comparative*, and the *Superlative*; as *ſoft, ſofter, ſofteſt.*

1. The *Poſitive Degree* is uſed to denote or ſignify a Thing to be ſimply ſuch; as, *ſoft Wool*, a *fair Woman*; wherefore this is properly ſpeaking no *Degree*, it denoting the Thing to be *ſuch* without having any Relation or Reſpect to any other Thing.

2. The *Comparative Degree*, is uſed to denote a Thing to be *more ſuch* than another Thing; as, *ſofter* or *more ſoft* Wooll, a *fairer*, or *more fair* Woman. And in this Degree the Compariſon begins to be made, it having Relation to ſome

ſome other Wool that is not *ſo ſoft*, or to ſome other *Woman* that is not *ſo fair*.

3. The *Superlative Degree* is uſed to denote the Thing to be *moſt ſuch*; as, the *ſofteſt*, or *more ſoft Wool*, the *faireſt*, or *moſt fair Woman*.

* The *Comparative Degree* is formed or made by putting *er* to the *Poſitive*: as, *Softer*, *Fairer*

Which are made by putting *er* to the Poſitives *ſoft*, and *fair*.

But if the *Poſitive Degree* ends in *e*, then you cut off the firſt *e*, or, which is all one, only add *r* to make the Comparative: as, *wiſe*, *wiſer*; for if you were to add *er* to *wiſe*, and not cut off the firſt *e*, it would be *wiſeer*.

* The *Superlative Degree* is formed or made by putting *eſt* to the *Poſitive*; as, *Softeſt*, *Faireſt*

Which are made by putting *eſt* to the Poſitives *ſoft* and *fair*.

But if the *Poſitive* ends in *e*, then the firſt *e* is cut off, or, which is all one, *ſt* is only added to make the *Superlative*; as, *Wiſeſt*, &c.

The *Comparative Degree* is likewiſe expreſſed by adding the Adverb *more* to the Poſitive; as, *ſoft*, *more ſoft*, or *ſofter*: So likewiſe the *Superlative Degree* is expreſſed by putting the Adverb *moſt* to the Poſitive; as, *ſoft*, *moſt ſoft*, or *ſofteſt*; ſo that *ſoft* denotes the Poſitive Degree; *ſofter* or *more ſoft*, the Comparative; *ſofteſt* or *moſt ſoft*, the Superlative.

But *Adjectives*, ſuch chiefly as come from the *Latin*, and that end in *Ain*, as certain; in *ive*, as fugitive; in *Cal*, as Angelical; in *En*, as *Golden*; as *Fatherly*; in *Leſſly*, as *Friendleſs*; in *Ry* as *Neceſſary*.

| | |
|---|---|
| *Al* as *General* | *Ant* as *Conſtant* |
| *Able* as *Commendable* | *Ent* as *Excellent* |
| *Ing* as *Loving* | *Ible* as *Viſible* |
| *Iſh* as *Peeviſh* | *Ed* as *Wicked* |
| *Eſt* as *Honeſt* | *Id* as *Rigid* |
| *Ous* as *Vertuous* | *Som* as *Troubleſom*. |

Form or make the *Comparative Degree* by putting the Word *More* before them: And the *Superlative* by putting the Word *Moſt* before them. Except

Except *Able* and *Handſom*, which are compared according to the Rule.

Some Adjectives are compared by putting the Words *better* to make the Comparative, and *beſt* to make the Superlative; as, *Learned, better Learned, beſt Learned, Natured, better Natured, beſt Natured.*

Theſe following Words, *big, hot*, and *fit*, were written formerly thus, *bigg, hott*, and *Fitt*, whence they do yet retain the double *Conſonant* in the Comparative and Superlative Degree; as, *big, bigger, biggeſt; hot, hotter, hotteſt; fit, fitter, fitteſt.*

There are ſome *Adjectives*, which are Irregular, that is, are not compared according to the foregoing Rules, ſuch are the

| *Poſitive*, | *Comparative*, | *Superlative.* |
|---|---|---|
| Good, | Better, | Beſt (*betteſt*). |
| Bad, *Evil or Ill*, | Worſe, | Worſt *from* (*worſeſt*). |
| Little, | Leſs | Leſt (*leſſeſt*). |

*Note*, Dr. *Wallis* is for having the Adjective written *Leſt* and the Conjunction *Leaſt*.

There are ſome Adjectives that cannot be compared, or take the Words *more, very*, or *moſt* before them; becauſe they do not admit of any Increaſe in their Signification: That is, in thoſe Adjectives, we cannot ſay, one is *ſuch*, another *more ſuch*, and a third *moſt ſuch*; as, *all, one*, for of *three ones*, we cannot ſay, one is *one*, and another is *more one*, and the other is *moſt one*, &c.

Theſe want the Comparative Degree; *Middle, middlemoſt, very, veryeſt.*

Some Adjectives of the Comparative and Superlative Degree are formed from *Prepoſitions*, as from

*Fore* comes *former, foremoſt*, [and *firſt*, as it were, *for'ſt.*] From *Up, upper, upmoſt* and *uppermoſt*. From *Neath* (obſolete) *neather, neathermoſt*. From *hind, hinder, hindmoſt*. *Late, later*, and *latter, lateſt*, or *la'ſt*. *Moe* (formerly us'd) makes *more, moſt*, as it were *mo'r, mo'ſt*.

When *the* comes before an Adjective of the Comparative or Superlative Degree, we commonly put *of* after it; as, *the richer of the two*; *the wiſeſt of all.*

The Words, between which the Compariſon is made, are generally joined by the Conjunction *than*; as Wiſdom is better *than* Gold.

But in Words that have a Comparative Senſe, and are purely *Latin*, *to* is added inſtead of *than*, as *Superior* to *all*: *Inferior* to *none*.

Adjectives of the Comparative and Superlative Degree, do like other Adjectives often take the Nature of Adverbs; as, *Ill done, much leſs, leſs pleaſant, moſt learned.*

*Queſtions relating to the Tenth Chapter.*

Q. *What do you mean by* Compariſon?

*A.* The comparing Things between one another; whereby we ſee that one Thing is *ſuch*, another is *more ſuch*, and another *moſt ſuch*; where you ſee that in Order to make this Compariſon between Things, we make three Steps, which are called three Degrees.

Q. *How many Degrees of Compariſon are there?*

*A.* Three: The *Poſitive* Degree, the *Comparative*, and the *Superlative*.

Q. *How is the* Comparative *Degree formed or made?*

*A.* By putting *er* to the *Poſitive*; as, *Hard, harder, Fair, fairer.* But if the Poſitive ends in *e*, then you need add only *r* to make the *Comparative*.

The Comparative Degree is alſo formed by adding *more* to the Poſitive; as, *Hard, more hard,* or *harder*; *Fair, more fair,* or *fairer*.

Q. *How is the* Superlative *Degree formed or made?*

*A.* By adding *eſt* to the Poſitive: as, *Hard, hardeſt*; *Fair, faireſt.* But if the Poſitive ends in *e*, then you need add only *ſt* to make the *Superlative*; as, *Wiſe, wiſeſt*: The *Superlative* is alſo made by adding *moſt* to the Poſitive; as, *Hard, moſt Hard.*

Q. *Tell me what Degrees of Compariſon the following Words are of*; Hard, harder, hardeſt, more hard, moſt hard; Faireſt, fairer, moſt fair, more fair, *&c?*

*A. Hard* and *Fair*, are of the Poſitive Degree.

Q. *How do you know that?*

*A.* Becauſe they denote or ſignify the Thing or Perſon to be ſimply ſo and ſo, without comparing them with any other Perſon or Thing: For if I ſay, Mary *is fair*, that does not gainſay, but that Sarah *may be as fair*: So if I ſay that *Iron is hard*, I may alſo ſay, *Steel is as hard.*

Q. *But of what Degree of Compariſon are the Words*, Fairer, more fair, Harder, more hard?

*A.* They

*A.* They are of the *Comparative* Degree?

Q. *How do you know that?*

*A.* Becauſe when I make a Compariſon between *Mary* and *Anne*, I find that *Mary* is *fair*, but *Anne* is *fairer*, or more *fair*, that is, exceeds *Mary* in Beauty.

Q. *Of what Degree of Compariſon are the Words*, Faireſt, moſt fair, Hardeſt, moſt hard?

*A.* Of the *Superlative*.

Q. *How do you know that?*

*A.* Becauſe when I make a Compariſon between *Suſanna*, *Elizabeth*, and *Lucy*, I perceive that *Suſanna* is fair, but that *Elizabeth* is fairer, or more fair than *Suſanna*, and that *Lucy* is the faireſt, or moſt fair, of either *Suſanna* or *Elizabeth*: that is, *Lucy* exceeds them both in the higheſt Degree of Beauty.

Q. *Is it good* Engliſh *to ſay*, More ſtronger, moſt ſtrongeſt?

*A.* No: You ought to ſay, *Stronger*, or elſe, *more ſtrong*; *ſtrongeſt*, or elſe, *moſt ſtrong*; for *more ſtronger* would ſignify as much as, *more more ſtrong*, and *moſt ſtrongeſt*, as much as *moſt moſt ſtrong*.

Q. *Are all* Adjectives *compared by adding* er *or* more *to make the* Comparative, *and* eſt *or* moſt *to make the* Superlative?

*A.* No: For the Compariſon of ſome *Adjectives* is Irregular; that is, they are not compared according to theſe Rules: as, *Good*, *better*, *beſt*, &c. And ſome Adjectives do not form any Compariſon at all: as, *One*, *every*, *each*, *all*, &c.

Q. *How ſhall I know what* Adjectives *may be compared and what not?*

*A.* Only thoſe *Adjectives* may be compared by which we may ſay, one thing is *ſuch*, another thing is *more ſuch*, and another thing is *moſt ſuch*. But thoſe *Adjectives* by which we cannot ſay one is *ſuch*, another *more ſuch*, and another *moſt ſuch*, cannot form Compariſon; as, *all*, for we cannot ſay, a thing is *more all*, *moſt all*.

Q. *Do not* Subſtantives *form Compariſon?*

*A.* No: For tho' a Thing may have the Word *more* or *leſs* applied to it; as, it is of a larger or leſs Extent than another Thing; yet it cannot be ſaid to be *leſs a Subſtance* than another Thing. For Example, a *Plant*, cannot be more or leſs a *Plant*, than another *Plant*.

Q. *Give me the* Comparative *and* Superlative Degrees *of theſe Adjectives following*; Sweet, Ripe, High, Good, All, Big, Loud, Broad, *&c.*

*A. Sweet, ſweeter, ſweeteſt. Ripe, riper, ripeſt. High, higher, higheſt. Good, better, beſt. All* is not compared. *Big, bigger, biggeſt. Loud, louder, loudeſt. Broad, broader, broadeſt.*

Q. *Whence comes the Word* Poſitive?

*A.* From *Poſitus*, and that from *Ponere*, to put or place: The *Poſitive Degree* being the firſt Step that is made, or the firſt placing of the Thing, in Order to the comparing of one Thing with another.

Q. *Whence comes the Word* Comparative?

*A.* From *Comparare*, to compare, or to match one Thing with another.

Q. *Whence comes the Word* Superlative?

*A.* From *Superlatus*, lifted above the Reſt, or exceeding the Reſt in Degree. For Things are compared in Three ſeveral Degrees; either as equal, or more exceeding ſome one or others, or exceeding all, or at leaſt very much exceeding in the Kind.

## CHAP XI.

## *Of the* PRONOUN.

AS the too frequent Repetition of the ſame Words is diſagreeable and unpleaſant; ſo this Inconvenience could hardly have been avoided, ſince Men have Occaſion to make frequent Mention of the ſame Things, if certain Words had not been made Uſe of, to ſupply the Place of *Nouns*, and prevent their being too often repeated; which Words are called *Pronouns*, that is, Words put for *Nouns*. For as *Nouns* are the Marks or Signs of Things, ſo *Pronouns* are of *Nouns*.

* A *Pronoun* is a Word that may be uſed inſtead of any *Noun Subſtantive*. As,

Inſtead

Inſtead of my Name, I ſay, *I.*
Inſtead of thy Name, I ſay, *Thou.*
Inſtead of his Name, I ſay, *He.*
Inſtead of her Name, I ſay, *She.*

So inſtead of ſaying *the Book of* Peter, we ſay, *his Book*; in ſpeaking *to Peter*, we ſay, *it is your Book*, &c. So likewiſe when it is ſaid, *I* teach *Thee* or *Him*; The *Pronoun I* repreſents to our Thoughts the Perſon teaching, ſuppoſe *John*, and the Words *Thee*, *Him*, the Perſon ſpoken to, or of, ſuppoſe *William* or *Thomas.*

Now we are to conſider, that all *Diſcourſe* may be brought under, or confined to theſe three Heads: ---That is, We either ſpeak of our ſelves; to another; or of another. And theſe three Heads are called by the Name of *Perſons.*

## * There are in Diſcourſe *Three Perſons.*

1. For in ſpeaking of my ſelf, I uſe the Word *I*; and if more than one ſpeak of themſelves, they uſe the Word *We*: Which Words *I* and *We*, are ſaid to be of the *Firſt Perſon.*

2. When we ſpeak to another, we uſe the Word *Thou* or *You*; but when we ſpeak to more than one, we uſe the Word *Ye* or *You*; Which Words *Thou* or *You*; and *Ye*, are ſaid to be of the *Second Perſon.*

3. In ſpeaking of another, if of the *Male-Sex*, we ſay *He*; if of the *Female-Sex*, we ſay *She*; but if we ſpeak of a Thing that is neither of the *Male* nor *Female-Sex*, we uſe the Word *It*; and if we ſpeak of more Things than one, let them be of the *Male* or *Female-Sex*, or otherwiſe, we uſe the Word *They*: And theſe Words *He*, *She*, *It* and *They*, are ſaid to be of the *Third Perſon.*

Hence we may obſerve.

1 { *I* is of the firſt *Perſon* Singular.
  { *We* is of the firſt *Perſon* Plural.

2 { *Thou* or *You* is of the ſecond *Perſon* Singular.
  { *You* and *Ye* are of the ſecond *Perſon* Plural.

3 { *He*, *She*, *It*, are of the third *Perſon* Singular.
  { *They* is of the third *Perſon* Plural.

And ſo likewiſe, all other *Nouns* when ſpoken of, are of the third *Perſon*: Of the third *Perſon* Singular if only one be meant; of the third *Perſon* Plural if more than one be meant.

It is cuſtomary among us, (as likewiſe among the *French* and others) tho' we ſpeak but to one particular Perſon, to uſe the *Plural Number*: But then we ſay *You*, and not *Ye*. So likewiſe out of complaiſance, as we uſe *You* for *thou* and *thee*, ſo we frequently ſay *Your* for *thy*, and *Yours* for *thine*. When we ſpeak in an Emphatical manner, or make a diſtinct and particular Application to a Perſon, we often uſe *Thou*; as, *Remember O King, thou art a Man.* Otherwiſe if any one ſpeaks to another, in the *Singular Number*, as, *Thou Thomas*, it is reckoned a Sign of Contempt or Familiarity.

We likewiſe generally uſe *You* for *Ye*. We ſeldom uſe *Ye* before the Verb, unleſs by way of Diſtinction, Familiarity or Contempt: as, *Ye are the Men*: But it is oftner uſed after the *Verb* or *Preposition*: as, *I will give Ye a Taſte of it*: *And I will go away from Ye.*

* The *Pronouns* have a twofold *State*, both in the Singular and Plural Number. The *firſt State* we ſhall call the *Foregoing State*, as, *I*, *We*; the *ſecond State* we ſhall call the *Following State*, as, *Me*, *Us*.

The *Pronoun* is uſed in the *Foregoing State*, when it is ſet alone, as, *Who did it? I.* Or, when it goes before the *Verb*, as, *I love*, not *Me love*; *We read*, not *Us read.* But it is uſed in the *Following State*, when it follows the *Verb* or *Preposition*, as, *The Man loves Me*, not *The Man loves I*; *God bleſs Us*, not *God bleſs We.* So, *Peter gave to Me*, not *to I*; *John wrote to Us*, not *to We.*

* *Who* is an *Interrogative Pronoun*, (or a *Pronoun* that we commonly uſe in asking a *Queſtion*) and is the ſame in both Numbers: Its *Following State* is *Whom*, which is alſo the ſame in both Numbers.

*Whom*, tho' it be naturally the *Following State*, yet Uſe, in our Language, as well as in moſt others, places it before the *Verb*; as, *He is the Man Whom I ſaw*, that is, *He is the Man I ſaw whom.* But it does for the moſt Part follow the *Preposition*,

*Preposition*, as, *He was the Man to whom I gave it*: I ſay for the moſt Part; becauſe when the *Preposition* is put out of its natural Place, *Whom* does then goe before it; as, *Whom did you give that* to? for, *To Whom did you give that? Whom do you go* with? for, *With Whom do you go? Whom* is ſometimes left out; as, *He is the Perſon I gave it to*; i. e. *to Whom I gave it*.

*Who* is uſed when we ſpeak of *Perſons*; as, *Who is that Man?* But we do not ſay, *Who is that Book?* For, when we ſpeak of *Things*, we uſe *What*, as, *What Book is that?* And though *What* be uſed ſometimes when we ſpeak of *Perſons*, yet then it ſeems to have another Senſe, than what the *Pronoun* has, and is rather a *Noun Adjective*; as, *What Man is he?* that is, *what Sort of a Man*.

*Who* and *Whom* are alſo frequently uſed when no Queſtion is asked, and ſignifie Relation to ſome Perſon; as, *Peter is the Man whom I ſaw. They are the Men who built the Church.*

* From theſe *Pronouns* above mentioned come ſeveral others, called *Pronouns Poſſeſſive*, becauſe they ſignifie Poſſeſſion: As, from *Me*, comes *My* and *Mine*; from *Thee*, comes *Thy* and *Thine*; from *Us*, *Our* and *Ours*; from *You*, *Your* and *Yours*, &c. So *My Book*, is the Book belonging to me; *Your Book*, is the Book belonging to you.

Yet theſe *Pronouns Poſſeſſive*, are not always uſed to denote *Poſſeſſion*: For ſometimes they are uſed to expreſs the *Cauſe or Author of a Thing*; As, *This is Your doing*, that is, *You are the Cauſe or Occaſion of this*: *This is my Book*, for, *This is a Book of my Writing*, or, *I am the Author of this Book*.

The Pronouns *My*, *Thy*, *Her*, *Our*, *Your*, *Their*, are to be uſed when they are joined to *Subſtantives*; as, *This is my Houſe*; *This is my Book*. But *Mine*, *Thine*, *Hers*, *Yours*, *Theirs*, are to be uſed when the *Subſtantive* is left out or underſtood, as, *This Houſe is mine*; *This Book is mine*; that is, *This Houſe is my Houſe*, &c. Likewiſe, if *Own* does not follow; as, *It is Your own*, not, *Yours own*; ſo, *Our own*, not

not *Ours own*, Yet *Mine* and *Thine* are ſometimes uſed when the Subſtantive is expreſſed, if the Subſtantive begins with a Vowel, but not elſe; as, *My Arm*, or *Mine Arm*; *Thy Own*, or *Thine Own*.

*Hern*, *Ourn*, *Yourn*, *Hiſn*, for *Hers*, *Ours*, *Yours*, *His*, is bad Engliſh.

## A Table of all the *Pronouns*.

| | | | The foregoing ſtate | The following ſtate | With a Subſtantive. | Without a Subſtantive |
|---|---|---|---|---|---|---|
| | | | | | *Their Poſſeſſives to be uſed.* | |
| I. Perſ. | Sing. | | *I* | *Me* | *My* | *Mine* |
| | Plur. | | *We* | *Us* | *Our* | *Ours* |
| II. Per. | Sing. | | *thou* or *you* | *Thee* | *Thy* | *Thine* |
| | Plur. | | *Ye* or *You* | *You* | *Your* | *Yours* |
| III. Per | Sing. | Male | *He* | *Him* | *His* | *His* |
| | | Female | *She* | *Her* | *Her* | *Hers* |
| | | Neuter | *It* | *It* | *Its* | *Its* |
| | Plur. | | *They* | *Them* | *Their* | *Theirs* |
| The Interrogative | of Perſon | | *Who* | *Whom* | *Whoſe* | *Whoſe* |
| | of things | | *What* | | *Whereof* | |

I have follow'd Doctor *Wallis's* Scheme; but you may if you will call *His* and *Hers*, *Its*, *Whoſe*, Genitive Caſes; ſince we have already ſhown that *His* is put for *He's*, *Its* for *It's*, and *Whoſe* for *Who's*: And Doctor *Hicks* ſays, that the *Pronoun* of the *Third Perſon* has no *Adjective Poſſeſſive*, but expreſſes the Poſſeſſive Senſe by the *Genitive Caſe* of the *Pronoun*; as by *His*, *of him*; *Hire*, *of her*, &c. And it is probable, that *Ours* comes from the *Saxon* Genitive *Ures*, and *Yours* from *Eoweres*, by Contraction and ſoftenin the Sound.

Sound. *Whereof* is generally reckon'd an *Adverb*. *Mine* and *Thine*, *Ours* and *Yours*, have the Preposition *of* sometimes before them, as *none* of *His* or of *Hers*, a Friend of *mine* or of *thine*, of *Ours*, or of *Yours*.

* The *Pronouns* are likewise divided into *Substantives* and *Adjectives*; the *Pronouns Substantive* are, *I*, *Thou or You*, *We*, *Ye*, *or You*, *Himself*, and *Themselves*: The *Adjectives* are, *He*, *She*, *They*, *It*, *My*, *Mine*, *Thy*, *Thine*, *Our*, *Ours*, *Your*, *Yours*, *Her*, *Their*, *Theirs*, *Who*, *What*.

* The following Words, *This*, *That*, *The same*, are not *Pronouns*, but *Nouns Adjective*.

For they are not put to supply the Place of the *Noun Substantive*; but are joined to *Substantives*, just as other *Adjectives* are; as, *This Man*, *That Man*, *Which Man*, *The same Man*. And if at any Time we meet them without their *Substantives*, which is not often, yet the *Substantives* are understood. So we likewise say, *One*, *Many*, *All*, *the Learned*, *the Unlearned*, their *Substantives* being left out: Yet we do not therefore use to rank these *Adjectives* among the Number of *Pronouns*.

* *This* makes in the Plural Number *These*, and *That* makes *Those*.

1. *That* is often used instead of *Who*, *Whom* or *Which*; as, *I saw a Man that* [who] *had been on the same Side that* [which] *I had been on*. *He is the Man that* [whom] *we saw*.

2. *This* and *That* are called *Demonstratives*, because they show what particular Person or Thing you mean: And they frequently have *Very* put after them, for the fuller and more clear *Demonstration* of what you mean.

3. When *This* and *That* are used in Relation to two foregoing Words, *This* has Respect to the last and nearest Word of the two, *That* to the former and more distant; as, *Peter and Charles are both brave Men, but this is most famous for his*

*his Conduct, that for his Valour.* Here *This* relates to *Charles*, *That to Peter.*

*This* and *That* are ſaid both of Perſons and Things; as, *This* or *That Man*, *This* or *That Book.*

* *Which* is a *Noun Adjective*, and is the ſame in both Numbers; it is uſed when we ſpeak of Things, as *Who* and *Whom* are, when we ſpeak of Perſons.

*Which* is call'd an *Interrogative* when it is uſed in asking a Queſtion; as, *Which is the Place?* And it is alſo called a *Relative*, when it has Relation to ſome *Subſtantive* expreſſed or underſtood; as. *Which Thing will never do. Here is the Ring which* [Ring] *you loſt.*

* *Own* which is uſed ſometimes after the *Pronouns Poſſeſſive* in an Emphatical or expreſſive Manner, is alſo a *Noun Adjective*; as *My own Houſe*, *Your own Lands*, Alexander's *own Sword.*

* The Word *Self* makes in the Plural *Selves*, and has always a *Pronoun Adjective* before it; as, *My Self*, *thy Self*, *Our Selves*, *your Selves.*

But we commonly ſay *Himſelf* for *His Self*, *It Self* for *Its Self*, and *Themſelves* for *Their Selves*; except *Own* be added, for then we ſay, *His own ſelf*, *Its own ſelf*, *Their own ſelves.*

Sometimes for the more full and emphatical expreſſing of the Perſon, we double the *Pronoun*: As, for *My Self* we ſay, *I my ſelf*, for *thy ſelf*, *thou thy ſelf*, or rather *You your ſelf*, for *himſelf*, *he himſelf*, for *our ſelves*, *we our ſelves*, for *your ſelves*, *ye* or *you your ſelves*, for *themſelves*, *they themſelves*: Or elſe we put *own* between the *Pronoun* and *Self*; as, *my own ſelf*, *thy own ſelf*, or *your own ſelf*, *His own ſelf*, *our own ſelves*, *your own ſelves*, *their own ſelves.*

This Word *Self* is really a *Noun Subſtantive*, and is alſo often uſed in Compoſition with other *Subſtantives*, as *Self-Love*, that is, the Love of one's Self.

*N. B.*

*N. B.* There is hardly any *Subſtantive* among the *Latins* that anſwers to this Word; that which comes nigheſt to it, is *Perſona*, or *Propria Perſona*; as the Queens ſelf, (or the Queens Majeſty) loveth Righteouſneſs, may be thus tranſlated into *Latin*, *Regina ipſa*, *Regia Majeſtas*, *Regina perſona propria amat Juſtitiam*. So likewiſe among the *Greek* Poets we meet with αὐτὸς, βίη, κράτος, as, βίη Ἡρακλείη, or, Ἡρακλέος βίη, Hercules's Self, Hercules himſelf.

*Self* comes from the *Saxon* Word *Sylf*, and that from the *Gothick* Word *Silba*. The *Saxons* uſed thus to join it to the *Pronouns*, *Icſylf*, *I my ſelf*, *Weſylfe*, *our ſelves*, *Hiſylfes*, *of himſelf*. It was likewiſe compounded with *Nouns Subſtantive*, as *Petruſſylf*, *Peter's ſelf*.

We often uſe,

| | | | | |
|---|---|---|---|---|
| *Hereof* | | *Of this* | *Hereabouts* | *About this Place* |
| *Thereof* | | *Of that* | *Thereabouts* | *About that Place* |
| *Whereof* | | *Of which* | *Whereabouts* | *About what Place* |
| *Hereby* | | *By this* | *Herein* | *In this* |
| *Thereby* | for | *By that* | *Therein* | for *In that* |
| *Whereby* | | *By what* | *Wherein* | *In which*; and *in* |
| *Hereupon* | | *Upon this* | *Herewith* | *With this* (*what?* |
| *Thereupon* | | *Upon that* | *Therewith* | *With that* |
| *Whereupon* | | *Upon what* | *Wherewith* | *With which*, and (*with what?* |

But theſe are called *Adverbs*, and therefore ought to have been placed among them.

In the Word *Whatſoever* the *Subſtantive* ſometimes comes between *What* and *ſoever*; as, *What Place ſoever I be in*: But when the *Subſtantive* does not come between, it is better to uſe *Whatever*.

*Queſtions relating to the Eleventh Chapter.*

Q. *What is a* Pronoun?

*A.* A *Pronoun* is a Word that may be uſed inſtead of any *Noun Subſtantive*; as inſtead of my Name, I ſay, *I*, inſtead of thy Name, I ſay, *Thou*.

Q. *What do you mean by Three Perſons?*

*A.* Three Heads which comprehend or contain all the Branches of Diſcourſe or Speech. And tho' the Word *Perſon*

*ſon* does more ſtrictly relate to *Rational Creatures*, yet it is in a Grammatical Senſe applyed to any Thing what ever that is the Subject of our Diſcourſe or Converſation.

Q. *What* Pronouns *are of the Firſt Perſon?*

*A. I* is of the firſt Perſon Singular, *VVe* of the firſt Perſon Plural.

Q. *VVhat VVords are of the Second Perſon?*

*A. Thou* or *You* is of the ſecond Perſon Singular, and *Ye* or *You* of the ſecond Perſon Plural.

Q. *But we uſe* You, *when we ſpeak only to one Perſon, how can that be then of the Plural Number.*

*A.* Cuſtom has made us to do ſo; the *Verb* that is put to it is always of the Plural Number. For, we ſay, *You love*, which is the Plural, and not *You loveſt* which is the Singular. And it is counted ungentile and rude to ſay, *Thou do'ſt ſo and ſo.*

Q. *VVhat Pronouns are of the Third Perſon?*

*A. He, She* and *It*, are of the third Perſon Singular, and *They* is of the third Perſon Plural. As likewiſe all *Subſtantives* whatever, when they are ſpoken of, are of the third Perſon; of the third Perſon Singular, if only one be meant, of the third Perſon Plural, if more than one be meant.

Q. *VVhat do you mean by the* Foregoing *and* Following State *of the* Pronoun.

*A.* The *Pronouns Subſtantive* have two different Endings, one Ending that is us'd when it comes before the *Verb*; as, *I love*, or *VVe love*, and this is called the *Foregoing State*, becauſe it goes before the *Verb*: The other Ending is uſed after the *Verb* or *Preposition*, and is therefore called the *Following State* of the *Pronoun*, becauſe it follows the *Verb*, &c. As, *John loves Us*, not *We*; *My Father loves Me*, not *I*.

Q. *Tell me which* Pronouns *are* Subſtantive *and which are* Adjective.

*A.* The *Pronouns Subſtantive* are *I, Thou* or *You, Who*, &c. the *Pronouns Adjective* are *He, She, My* or *Mine, Thy* or *Thine. Your* or *Yours*, &c.

Tho' *He* and *She* are moſt frequently uſed as *Subſtantives*.

Q. *What Difference is there in the Uſe of* Who *and* Which?

*A. Who* is uſed when we ſpeak of *Perſons*, *Which* when we ſpeak of *Things*; as, *The Book which I bought*, not *who* or *whom I bought*, &c.

Q. *What do you mean by an* Interrogative Pronoun?

*A.* A *Pronoun* that is uſed in asking a Queſtion.

Q. *VVhat*

Q. *What is a* Pronoun Poſſeſſive?

*A.* A *Pronoun* that is uſed to denote or ſignify Poſſeſſion; as, *My Book*, that is, the Book that belongs to me.

Q. *Tell me which are the* Pronouns Poſſeſſive?

*A.* The *Pronouns Poſſeſſive* are, *My* or *Mine*, *Thy* or *Thine*, *Her* or *Hers*, *Our* or *Ours*, *Your* or *Yours*, *Their* or *Theirs*.

Q. *Is there any Difference between* My *and* Mine, Thy *and* Thine, *&c.*

*A.* Yes: *My*, *Thy*, *Her*, *Our*, *Your*, *Their*, are joined to Subſtantives; but, *Mine*, *Thine*, *Hers*, *Ours*, *Yours*, *Theirs*, are uſed when the Subſtantive is left out; as, *Whoſe Book is this? Mine.* But theſe two, *Mine* and *Thine*, are ſometimes uſed when the Subſtantive is expreſſed, if the Subſtantive begins with a Vowel, and not elſe; as, *My Aſs* or *Mine Aſs*, *Thy Oath* or *Thine Oath*.

Q. *What do* This *and* That *make in the Plural?*

*A. This* makes *Theſe*, *That* makes *Thoſe*.

Q. *What Parts of Speech are* this, that, ſame, which?

*A.* They are rather *Nouns Adjective* than *Pronouns*.

Q. *What do you mean by a* Relative *Word?*

*A.* A Word that has Relation, or refers to ſome other; as, *That is the Book which* [Book] *I lent you*;---where *which* relates to the Word *Book* underſtood.

Q. *What is a* Demonſtrative Word?

*A.* A Word that is uſed in Order to our more fully expreſſing or declaring what we mean: *This* and *That* are *Demonſtrative* Words.

Q. *Whence comes the Word* Pronoun?

*A.* From *Pronomen*, becauſe it is put *pro* for or inſtead of *Nomen* a Noun.

Q. *Whence comes the Word* Interrogative?

*A.* From *Interrogare* to ask a Queſtion.

Q. *Whence comes the Word* Relative?

*A.* From *Relatus*, that hath Relation, or is referred to ſome other Thing.

Q. *Whence comes the Word* Demonſtrative?

*A.* From *Demonſtrare* to ſhow or declare.

## CHAP. XII.

### *Of the* Verbs, *with Notes concerning* Tenſes *or* Times, Perſons, *and* Moods.

AS the *Verb* is the chief Word in a Sentence, ſo the *Grammarians* have taken no ſmall Pains in giving us Definitions of it: But I ſhall content my ſelf with the common *Definition*.

* A *Verb* is a Word that betokeneth *Being*, *Doing*, or *Suffering*.

1. *Being* is here to be taken not only in its common Senſe of *Exiſtence*, but alſo in its largeſt Senſe, as it denotes the *Being* in ſome Poſture or Situation, or Circumſtance, or ſome Way or other affected; as, *to ſtand, to ſit, to hang, to lie, to abide, to be cold, to be hot, to be wet.*

2. *Doing* denotes all Manner of Action; as, *to fight, to write, to play, to dance*, &c.

3. *Suffering* denotes the Impreſſions that *Perſons* or *Things* receive: we are to conſider, that as *Perſons* or *Things act* or *do*, ſo they often are acted upon, or become the Subject of Action themſelves; as, *Charles beats*, here *beats* denotes the Action of *Charles*; *Charles is beaten*, here *is beaten* denotes the Impreſſion or Suffering that *Charles* receives; for *Charles* is the *Subject* on which the *Action* of *Beating* is exerciſed. So *Peter loves*, here *loves* denotes the *Action* of *Peter*; *Peter is loved*, here *is loved* denotes that *Somebody loves Peter*; or that he is the *Object* about which the *Paſſion of Love* is exerciſed. Therefore,

* All thoſe Words that denote or ſignify, *Being*, *Doing* or *Suffering*, are called *Verbs*.

Thoſe *Verbs* that ſignify merely *Being*, may be called *Eſſential Verbs*; thoſe that ſignify *Doing*, are called *Verbs Active*; thoſe that ſignify *Suffering*, are called *Verbs Paſſive*.

But

But we have ſtrictly ſpeaking, no *Verbs Paſſive*; how that Defect is ſupplyed, we ſhall ſhow afterwards.

## NOTE I. *Of* Tenſe *or* Time.

* The *Tenſe* or *Time* of a *Verb* relates to a Thing *a doing*, *done*, or *not done*.

As for *Tenſes* or *Times*, the natural and proper Number is three, becauſe all *Time* is either *paſt*, *preſent*, or *to come*: That is,

I. The *Preſent Time*, that *now is*.
II. The *Preter Time*, that *is paſt*.
III. The *Future Time*, that is yet *to come*.

In *Greek* the Number is increaſed to Eight or Nine, in *Italian* to Seven, in *French* and *Spaniſh* there are Six, in *Engliſh* (as in *Dutch*) we have properly but Two; but by the Help of Auxiliary or Aſſiſtant *Verbs*, we make up as many as there are in *Latin*, that is Six: For if we conſider whether an Action be perfect, or imperfect; we may make *Six Tenſes* or *Times*, that is Three Times of the Imperfect Action, and Three Times of the Perfect Action. As,

I. The *Preſent* Time of the Imperfect Action; as, *I ſup*, *I do ſup*, or *I am at Supper* now, but have not yet done.
II. The *Preter* Time of the Imperfect Action; as, *I was at Supper* then, but had not yet done it.
III. The *Future* Time of the Imperfect Action; as, *I ſhall ſup*, or *ſhall be* yet *at Supper*, but not that I ſhall have then done it.
IV. The *Preſent* Time of the Perfect Action; as, *I have ſupped*, and it is now done.
V. The *Preter* Time of the Perfect Action; as, *I had then ſupped*, and it was then done.
VI. The *Future* Time of the Perfect Action; as, *I ſhall have ſupped*, and ſhall have done it.

N. B. 1. In *Latin* the *Preſent* Time of the Perfect Action, is commonly called the *Preterperfect* Time.

2. And the *Preter* Time of the Perfect Action, is commonly called the *Preter-pluperfect*, that is, the *Preter* more than *Perfect*: But how properly it is called by this Name, I ſhall not here determine. Hence we may reckon up *Six Tenſes* or *Times*, Two of the *Preſent Time*, Two of the *Preter Time*, and two of the *Future Time*. Theſe Six *Times* are in *Latin* expreſſed thus, --- 1. *Cœn-o.* 2. *Cœn-abam.* 3. *Cœn-abo.* 4. *Cœn-avi.* 5. *Cœn-averam.* 6. *Cœn-avero.* Here you ſee the *Latins* have different *Endings* to expreſs theſe *Times*. But if we conſider the *Times* according to their being expreſſed by the Changing the *Ending*, we have in *Engliſh* but two diſtinct *Tenſes* or *Times*, we making uſe of certain Words called Auxiliary, or Helping *Verbs*, to expreſs the Reſt of the *Times*.

* There are in *Engliſh*, two *Tenſes* or *Times*, the *Preſent Time*, and the *Preter Time*.

* The *Preſent Tenſe* or *Time* is the *Verb* it ſelf, as *Burn*.

* The *Preter Tenſe* or *Time*, is commonly made by adding *ed* to the *Preſent Time*, as *Burned*.

But if the *Preſent Tenſe* ends in *E* as *Love*, then the *Preter Tenſe* is made by only adding *D* to the *Preſent*, as, *Loved*. The frequent Contraction of this *Tenſe* is very blameable: as, *Lov'd* for *loved*, *drown'd* for *drowned*; unleſs in *Poetry* when the *Verſe* requires it. See *Note* to the 16th Chapter.

* In ſome Words whoſe *Preſent Tenſe* ends in *D* or *T*, the *Preter Tenſe* is the ſame with the *Preſent Tenſe*, as *read*, *read*, and then the Senſe of the Place, and the *Helping Verbs*, muſt diſtinguiſh them. It is very probable they are Contractions of *ed*, and ſo ſhou'd be writ with a double *dd* or *tt*; as, *I have readd*, *ſheadd* or *ſhedd*, *ſhreadd*,

*ſhreadd, ſpreadd, caſtt, hiſtt, knitt, hurtt, putt. ſhutt, ſett, ſlitt, ſplitt, thruſtt, wett, ſweatt.*

There are a great many Irregularities in the *Preter Tenſe*, that is, there are a great many Words of this *Tenſe*, which do not end in *ed*. But of them we ſhall ſpeak afterwards.

There is an Obſervation yet remains to be ſpoke to concerning the expreſſing the *Time paſt* in *Engliſh*, but we ſhall ſpeak of that, when we come to give you a Scheme of the *Verbs*.

## NOTE II. *Of the* Perſons *of the* Verb.

When we ſpoke of the *Pronouns*, there was Mention made of the *Perſons*, which are three in both *Numbers*; *I, Thou* or *You, He* or *She*, for the *Singular*; *We, Ye* or *You*, and *They*, for the *Plural*.

* The Diſtinction of *Perſons* and *Numbers* in the *Engliſh Verbs*, is chiefly ſignified by theſe *Pronouns* being put before them, as *I burn, They burn*, or in the third *Perſon* by any other *Subſtantive*; as, *The Fire burns, The Boys play*.

Every one of theſe *Pronouns* cauſes an Alteration in the Terminations of the *Latin Verbs*: But in *Engliſh* there is no Change at all made by any, except in

* The *Second Perſon Singular* of the *Preſent Tenſe*, and in the *Second Perſon Singular* of the *Preter Tenſe*, which Perſons are diſtinguiſhed by the Addition of *eſt*; as, *Thou burneſt, Thou readeſt, Thou burned'ſt, Thou loved'ſt*. So likewiſe

* In the *third Perſon* of the *Preſent Tenſe*, an Alteration is made by adding the Ending *Eth*,

or *S*, (or *Es* if the Pronunciation requires it) as, *He burneth* or *burns*, *He readeth* or *reads*. In all the Reſt the Word is the ſame, as, *I burn*, *We burn*, *Ye burn*, *They burn*. So, *I burned*, *He burned*, *We burned*, *Ye burned*, *They burned*, &c.

If the *Preſent Tenſe* ends in E, then *ſt* is added inſtead of *Eſt*, in the Second Perſon, and *th* inſtead of *Eth*, in the Third Perſon; as, *I love*, *Thou loveſt*, *He loveth*.

Inſtead of the ending *eth* the *S* is now moſt commonly uſed; but this Change is very blameable, unleſs it may be allowable in *Poetry*, ſince it has wonderfully multiplied a Letter which was before too frequent in the *Engliſh* Tongue, and added to that *hiſſing* in our Language, which is taken ſo much Notice of by Foreigners.

## *Some Obſervations relating to the* Second and third Perſons *of* Verbs.

In the Second Perſon of the *Helping Verbs*, *Will* and *Shall*, we ſay *wil't*, *ſhal't*, by a Figure called a *Syncope*, for *will'ſt*, *ſhall'ſt*: Likewiſe *haſt* in the Second Perſon for *ha'ſt* that is *hav'ſt* or *haveſt*; ſo in the Third Perſon, *hath*, that is, *ha'th* for *hav'th* or *haveth*; alſo *had* for *hav'd*. The *Helping Verbs*, *Will*, *Shall*, *May*, *Can*, never take the Ending *Eth* in the Third Perſon; for we do not ſay, *He will'eth fight*, *He can'eth fight*, &c. but *He will fight*, *He can fight*, &c.

* The Perſons Plural keep the Termination of the firſt Perſon Singular.

In former Times, till about the Reign of King *Henry* VIII. they were wont to be formed, by adding *en*: thus,

*Loven*, *ſayen*, *complainen*.

But now (whatever is the Cauſe) it hath quite grown out of uſe. *Ben. Johnſon* ſays, He is perſwaded, that the Lack hereof well conſider'd, will be found a great blemiſh to our Tongue, *&c.* Vid. *Ben. Johnſon*, p. 62.

* Theſe Perſonal Terminations or Endings, *eſt* and

and *eth*, are omitted, when the *Verb* is uſed in an *Imperative* or commanding Senſe, as *Fight thou*, not *Fighteſt thou*; *Let the Soldier fight*, not *Let the Soldier fighteth*, or *fights*. Sometimes alſo they are left out after the *Conjunctions*, *If*, *That*, *Though*, *Although*, *Whether*; as, *If the Senſe require it*, for *If the Senſe requireth* or *requires it*: *He will dare, though he die for it*, that is, *though he dies for it*. So; *If I were*, for *was*; Theſe Endings of the Perſon of the *Verb* are alſo ſometimes left out after ſome other *Conjunctions* and *Adverbs*, eſpecially when the *Verb* is uſed in a *Commanding* or *Depending* Sentence.

In the Endings *Eſt*, *Eth*, *Ed* and *En*, (of which we ſhall ſpeak afterwards) the Vowel *E* is oftentimes left out, unleſs the Pronunciation forbids it; and its Abſence is, when it's neceſſary, denoted by an ['] *Apoſtrophe*; as, *do'ſt* for *doeſt*, *do'th doth* for *doeth*, *did'ſt didſt* for *dideſt*, *plac'd* for *placed*, *burn'd burnt* for *burned*, *know'n known* for *knowen*.

* The *Verb* is alſo often uſed without expreſſing either the *Perſon* or *Thing* that *is*, *does*, or *ſuffers*, or the *Number*; and then the *Preposition To* is ſet before it, as, *to burn*, *to love*.

When the *Verb* is thus uſed, it is called a *Verb Infinite* or *Infinitive*, that is, *not bounded*; becauſe its Signification is not determined to any *Perſon*, or *Number*. This is uſed like the *Infinitive Mood* in *Latin*, and is placed after *Verbs* and *Adjectives*; as, *I love to fight*, *It is good to labour*: It is alſo uſed as a *Subſtantive*; as, *To pray is a good Action*, that is, *to pray* or *Prayer is a good Action*. But the *Preposition To* is ſometimes omitted or left out, eſpecially after the *Helping Verbs*, *Do*, *Will*, *Shall*, *May*, *Can*, and their *Preter Tenſes*, *did*, *would*, *ſhould*, *might*, *could*, alſo after *muſt*, *let*, *bid*, *dare*, *help*, and *make*; as, *I do read*, *I will teach*.

Monſieur

Monſieur *Lamy* has obſerved, that the principal or chief Uſe of the *Infinitive Verb*, is to join two *Propoſitions* together: as, *I know God to be juſt*; but this uſe of it is more frequent in *Latin* than in our Language.

*N. B.* The Second and Third Perſons *Singular* of the *Preſent Tenſe* in the *Saxon* Language end, the Second in *aſt*, *eſt*, or *ſt*; as, *thu lufaſt*, or *lufeſt*, or *lufſt*, that is, *thou loveſt*: The Third in *ath*, or *eth*, or *th*, as, *he lufath*, or *lufeth*, or *lufth*, that is, *he loveth*. The Second of the *Preter Tenſe* in *eſt*, as, *thu lufodeſt*, that is, *thou lovedſt*. The other *Times* are expreſſed by *Helping Verbs* as in *Engliſh*.

## NOTE III. *Of the* Moods.

As *Caſes* are the different Endings of the *Noun*, which are uſed to denote the *Reſpect* or *Reference* that Things have to one another; ſo *Moods* are the different Endings of the *Verb*, that are made uſe of to expreſs the Manners or Forms of its ſignifying the *Being*, *Doing*, or *Suffering* of a Thing. *Grammarians* do not agree about the Number of theſe *Moods*, not only by Reaſon of the Difference there is in *Languages*, ſome being capable of receiving more or fewer *Inflexions* or *Endings* than others, but alſo becauſe of the different Manners of ſignifying, which may be very much multiply'd: For the *Being*, *Doing*, or *Suffering* of a Thing, may be conſidered not only ſimply by it ſelf, but alſo as to the *Poſſibility* of a Thing, that is, whether it can be done or not; as to the *Liberty* of the *Speaker*, that is, whether there be no Hindrance to prevent his doing of a Thing; as to the *Inclination of the Will*, that is, whether the Speaker has any Mind or Intention to the Doing of it; or to the *Neceſſity* of the Action to be done, that is, whether there be any Obligation of any Kind upon a Perſon to do a *Thing*.

They commonly reckon in *Latin*, *Four Moods*, the *Indicative*, the *Imperative*, the *Subjunctive*, and the *Infinitive*.

1. The *Indicative* declares, demands, or doubts; as, *I love*, *do I love?*

2. The *Imperative* commands, entreats, exhorts, or permits; as, *let me love*.

3. The *Subjunctive* depends upon ſome other *Verb* in the ſame Sentence, with ſome *Conjunction* between; as, *he is mad, if he were there*.

4. The

4. The *Infinitive* is uſed in a large undetermined Senſe; as, *to love.*

* Now in *Engliſh*, there are no *Moods*, becauſe the *Verb* has no Diverſity of *Endings*, to expreſs its Manners of ſignifying; but does all that by the Aid of *Auxiliary* or *Helping Verbs*, which in the *Latin*, and ſome other Languages, is done by the Diverſity of *Terminations* or *Endings.*

For the *Poſſibility* of the Thing is expreſſed by *can* or *could*; the *Liberty* of the Speaker to do a Thing by *may* or *might*; the *Inclination of the Will* is expreſſed by *will* or *would*; and the *Neceſſity* of a Thing to be done by *muſt* or *ought*, *ſhall* or *ſhould.* And herein we alſo imitate our Anceſtors the *Saxons.*

*Queſtions relating to the Twelfth Chapter.*

Q. *What is a* Verb?

*A.* A *Verb* is a Part of Speech that betokeneth *Being*, *Doing*, or *Suffering.*

Q. *What Words are* Verbs?

*A.* All thoſe Words are called *Verbs*, that ſignify *Being*, *Doing*, or *Suffering*; as, *to be hot, to be cold, to fight, to write, to dance, to be burned, to be baniſhed.*

Q. *What do you mean by an* Eſſential Verb?

*A.* A *Verb* that ſignifies *Being.*

Q. *What do you mean by a* Verb Active?

*A.* A *Verb* that ſignifies *Doing*; as, *to love, to eat, to read, to make.*

Q. *What do you mean by a* Verb Paſſive?

*A.* A *Verb* that ſignifies *Suffering.*

Q. *Have we any* Paſſive Verbs?

*A.* No. For we have no one Word that denotes *Suffering*, but are obliged to make Uſe of two or three Words to ſupply that Want; as we ſhall ſhow afterwards.

Q. *What is* Tenſe?

*A. Tenſe* is the *Time* of the *Verb.*

Q. *What is the* Time *of the* Verb?

*A.* The

*A.* The *Tenſe* or *Time* of a Verb relates to a Thing *a-doing*, *done*, or *not done*.

Q. *How many* Tenſes *or* Times *are there?*

*A.* Three:

1. The *Preſent Time* that *now is*.

2. The *Preter Time* that *is paſt*.

3. The *Future Time* that *is yet to come*.

Q. *Are there then no more than* Three Tenſes?

*A.* If we conſider an *Action* as to its being *finiſhed*, or *not finiſhed*, we may reckon *Six Tenſes* or *Times*.

*There are then*

Two Preſent Tenſes *or* Times,
Two Preter Tenſes *or* Times, *and*
Two Future Tenſes *or* Times.

Q. *How do you make that appear?*

*A.* There is,

1. The *Preſent Time* of the Action not finiſhed; as, *I do ſup*, but have not yet done.

2. The *Preſent Time* of the Action finiſhed; as, *I have ſupped*, and it is now done.

3. The *Preter Time* of the Action not finiſhed; as, *I was at Supper then*, but had not yet done it.

4. The *Preter Time* of the Action finiſhed; as, *I had ſupped*, and it is now done.

5. The *Future Time* of the Action not finiſhed; as, *I ſhall ſup*, or *ſhall be yet at Supper*, but not that I ſhall have then done it.

6. The *Future Time* of the Action finiſhed; as, *I ſhall have ſupped*, and ſhall have done it.

Q. *How many* Tenſes *are there in* Engliſh?

*A.* Two The *Preſent Tenſe* and the *Preter Tenſe*.

Q. *How do you know them?*

*A.* The *Preſent Tenſe* is the *Verb* it ſelf; as, *burn*, *love*, &c. The *Preter Tenſe* ends in *ed*; as, *loved*, *burned*.

Q. *Does the* Preter Tenſe *always end in* ed?

*A.* Not always; for ſometimes it ends in *T* or *En*, but theſe are called *irregular* ones, of which we ſhall ſpeak afterwards.

Q. *But if we have but two* Tenſes, *how do we expreſs all the other* Times *of the* Verb?

*A.* We do it by the Help of certain other Words called *Helping Verbs*: As we ſhall ſhew you afterwards.

Q. *How do we diſtinguiſh the* Perſons *of the* Verbs?

*A.* We

*A.* We diſtinguiſh the *Second Perſon Singular* of the *Preſent* and *Preter Tenſe* by the ending *eſt*; as, *thou loveſt, thou burnedſt:* And the *Third Perſon Singular* of the *Preſent Tenſe* by the Ending *eth* or *s*; as, *He loveth* or *loves.* But the Diſtinction of the *Perſon* and *Numbers* of *Verbs*, is chiefly performed by the *Pronouns I, We*, &c. being put before them, or in the *Third Perſon* by any *Subſtantive*, as *the Fire burns, Boys play.*

Q. *Do all* Verbs *take* eth *in the third Perſon?*

*A.* No. For theſe *Helping Verbs, Will, Shall, May, Can*, never take *eth* in the *Third Perſon*; for, we do not ſay, *he mayeth, he ſhalleth*, &c.

Q. *What is* Mood?

*A. Mood* is the *particular Ending* of a *Verb*, to expreſs its different Manner of ſignifying whether a Thing *is*, or *is not* done, whether it *can*, or *may* be done, whether the Perſon *will* or *ſhall* do the Thing, or whether he *ought* or *muſt* do it.

Q. *Has the* Engliſh *Tongue any* Moods?

*A.* No; Unleſs you reckon *One*, that is the *Indicative Mood:* For, as our *Engliſh Verb* has no Alteration of its Ending, to expreſs its Manner of ſignifying, our Language cannot properly be ſaid to have any *Moods.*

Q. *How do you then expreſs the different Manners of* Verbs, *whether a Thing* may, *or* can *be done*, &c?

*A.* We do it by the Aſſiſtance of certain Words called *Helping Verbs*, ſuch as *may* or *can, ſhall* or *will, muſt* or *ought*, &c.

Q. *How many* Moods *are there in the* Latin *Tongue?*

*A.* They generally reckon *Four*; the *Indicative Mood*, as, *Ego Amo, I do love*; the *Imperative Mood*, as, *Tu ama, love thou*; the *Subjunctive Mood*, as, *Ego amem, I may love*; the *Infinitive Mood*, as, *amare, to love:* Where you may obſerve the different Endings *o, a, em, are*, which diſtinguiſh one *Mood* from another.

Q. *What do you mean by an* Eſſential Verb?

*A.* A *Verb* that ſignifies *Being.*

Q. *What is a* Verb Active?

*A.* A *Verb* that ſignifies *Doing.*

Q. *What is a* Verb Paſſive?

*A.* A *Verb* that ſignifies *Suffering.*

Q. *What do you mean by the* Preſent Tenſe?

*A.* The *Time* that *now is.*

Q. *What*

Q. *VVhat do you mean by the* Preter Tenſe?

A. The *Time* that *is paſt.*

Q. *VVhat do you mean by the* Future Tenſe?

A. The *Time that is yet to come.*

Q. *VVhence comes the VVord* Verb?

A. From *Verbum* a *VVord*, it being ſo called by Way of Eminence; for it is the chief Word in a Sentence; and there is no Sentence, wherein it is not either expreſſed or underſtood.

Q. *VVhence comes* Eſſential?

A. From *Eſſentialis* or *eſſe to be.*

Q. *VVhence comes* Active?

A. From *Activus* or *agere to do.*

Q. *Whence comes* Paſſive?

A. From *Paſſivus* or *Pati to ſuffer.*

Q. *Whence comes* Tenſe?

A. From the *French* Word *Temps*, and that from the *Latin Tempus Time.*

Q. *Whence comes* Preſent?

A. From *Præſens being before*, or *at Hand.*

Q. *VVhence comes* Preter?

A. From *Præteritus paſt.*

Q. *VVhence comes* Future?

A. From *Futurus about to be* or *that will be.*

Q. *Whence comes* Perſon?

A. From *Perſona*, which in its firſt Senſe ſignifies a *Mask*, ſuch as Players uſe: It is here to be underſtood as the *Face* or *Ending* of the *Verb*, which it takes to denote ſuch or ſuch a *Perſon* of the *Pronoun*; but there, *Perſona* ſignifies what we mean by the Word *Perſon*, that is, a *Man* or *Woman.*

Q. *Whence comes* Mood?

A. From *Modus Manner*, it being the *Manner* of the *Verb's* ſignifying ſo and ſo.

Q. *Whence comes* Indicative?

A. From *Indicare* to declare.

Q. *Whence comes* Imperative?

A. From *Imperare* to command.

Q. *Whence comes* Subjunctive?

A. From *Subjungere to join to*, it being generally put after another Sentence.

Q. *Whence comes* Infinitive?

A. From *Infinitus undetermined*, becauſe it is not determined to any *Perſon* or *Number.*

CHAP.

## CHAP. XIII.

## *Of the* PARTICIPLE.

BEfore we come to give you an Account of the *Helping Verbs*, it is neceſſary that we ſay ſomething of that *Part of Speech* which is called a *Participle*, becauſe it is frequently joined to thoſe *Verbs*.

* A *Participle* is a Part of Speech, derived of a *Verb*, and betokens *being*, *doing* or *ſuffering*, as a *Verb* does, but is otherwiſe like a *Noun Adjective*.

I. *Derived of a* Verb] It always comes from ſome *Verb*; as from *to love* come the *Participles Loving* and *Loved*, from *to burn* come *burning* and *burned*.

II. *Signifies* being, doing, *or* ſuffering] 1. It ſignifies *Being*, *I have been a Child*, *I was ſitting*.

2. It ſignifies *Doing*; as, *I am reading the Book*, *I was ſweeping the Houſe*, *I have burned the Wood*.

3. It ſignifies *Suffering*; as, *I was burned*, *I was whipped*, *I was abuſed*, &c.

III. *But it is otherwiſe like a* Noun Adjective] that is, it is often joined to a *Subſtantive* juſt like an *Adjective*; as, *a loving Child*, *a dancing Dog*, *a ſhaved Head*, *a ruined Man*; yet in theſe Examples, you ſee how they ſignify *doing* or *ſuffering* as the *Verb* does: They ſignify *Doing*; as, *a loving Child*, i. e. *a Child that loves*, *a dancing Dog*, i. e. *a Dog that dances*: They ſignify *ſuffering*, *a ſhaved Head*, i. e. *a Head that is ſhaved*, *a ruined Man*, i. e. *a Man that is ruined*.

* There are two *Participles*, the *Active Participle*, which ends in *ing* as *loving*, and the *Paſſive Participle*, which ends in *ed* as *loved*.

The *Participle* which ends in *ing* is called the *Active Participle*, becauſe it has an *Active Senſe*, or ſignifies *Doing*; as, *I am cutting a Stick.* The *Participle* which ends in *ed* is called the *Paſſive Participle*, becauſe we having in *Engliſh* no *Paſſive Voice*, that is, no *diſtinct Ending* to diſtinguiſh a *Verb* that ſignifies *Doing*, from a *Verb* that ſignifies *Suffering*, we make up this Want by the Help of the *Verb Am*, and this *Participle*; as, *I am loved, I am burned.*

*N. B.* For this *Participle* cannot be properly called a *Paſſive Participle* from its Signification alone, it being alſo often uſed in an *Active Senſe*; as, *I have loved the Man. I had burned the Papers.*

* The *Active Participle* is made by adding *ing* to the *Verb*; as, *burn, burning, fight, fighting*; but if the *Verb* ends in *e* as *Love*, then the *e* is left out in the *Participle*, as, *loving.*

This *Participle* is often uſed as a *Subſtantive*; as, *In the Beginning, a good Underſtanding, an excellent Writing.* It anſwers alſo to the Words which the *Latins* call *Gerunds*; as, *of writing, in writing; in burning this, in burning of this.*

This *Participle* is uſed in a peculiar Manner with the *Verb to be*, eſpecially in anſwer to a Queſtion; as, Q. *What was you doing?* *A.* I was writing. Q. *Have you been writing?* *A.* I have been writing. *&c.* And in this caſe *a* is often ſet before the *Participle*; as, *he is a-going, it is a-doing, he was a-dying*, &c. And particularly after the *Verbs* of Motion *to go, to come*; as, *he goes a hunting: She came here a crying: Why come you hither a Scolding?*

Doctor *Wallis* makes this *a* to be put for *at*, denoting as much as *while*; for Example, *a-dying, a-going, a-burning, a-making*, that is, *while any one is dying*, &c. But I am rather inclined to believe that *a* here is redundant, as it frequently is at the Beginning of a great many *Saxon* and *Engliſh* Words; as in *ariſe, abide.*

* The *Paſſive Participle* is made by adding *ed* to the *Verb*; as, *burn, burned, kill killed:* But if the *Verb* ends in *e* as *love*, then it is made by adding *d*, as, *love loved.*

The

The *Preter Tenſe* and the *Paſſive Participle* are regularly the ſame, both ending in *ed*, as *burned*. But are often ſubject to *Contractions* and other Irregularities, which are ſometimes the ſame in both; as, *teach, taught, taught, bring, brought, brought:* And ſometimes different; as, *ſee, ſaw, ſeen, give, gave, given*, but of theſe we ſhall give you a Liſt.

This *Participle* being uſed with the *Verb to be*, has the ſame Senſe with Words which end in *able* or *ible*; ſuch are *admirable, viſible*, and it relates to the *Future Time*; as, *it is to be admired*, that is, it is *admirable, it is to be ſeen*, that is, it is *viſible*, &c.

We have already obſerved that the *Participles* often become *Adjectives*; but we cannot therefore by any Means grant, that they are therefore always meer *Adjectives*, as ſome do affirm, they being often uſed in ſuch a Senſe where no *Adjective* can have Place: For in theſe Examples, *I am writing a Book, he is a mending a Pen, we have burned the Coals, ye have praiſed the Horſe*, I cannot ſee how any of theſe *Participles* are uſed as *Adjectives*.

*Queſtions relating to the Thirteenth Chapter.*

Q. *What is a* Participle?

*A.* A *Participle* is a Part of Speech, derived of a *Verb*, and betokens *Being, Doing*, or *Suffering*, as a *Verb* does, but is otherwiſe like a *Noun Adjective*.

Q. *Is the* Participle *always derived from a* Verb?

*A.* Yes; for from the *Verb to love* come the *Participles loving* and *loved*, from *burn* come *burning* and *burned*.

Q. *How does it ſignify as a* Verb?

*A.* It ſignifies *being, doing*, and *ſuffering* as a *Verb* does, and alſo implies *Time* like a *Verb*.

Q. *How is it like an* Adjective?

*A.* Becauſe it is often joined to a *Subſtantive* in the ſame Manner as the *Adjective* is; as, a *loving Child*, a *learned Man*.

Q. *How many* Participles *are there?*

*A.* Two; The *Active Participle* that ends in *ing*, as *loving*, and the *Paſſive Participle* that ends commonly in *ed*; as, *burned, loved*, &c.

Q. *Does the* Active Participle *always end in* ing?

*A.* Yes.

Q. *Does the* Paſſive Participle *always end in* ed.

*A.* No; for it is often *irregular*, and ends in *'d* or *'t*; as, *plac'd* or *plac't*, for *placed*; and ſometimes in *n*; as, *beaten*, *begun*, &c.

Q. *Why is the* Participle *in* ing *called the* Active Participle?

*A.* Becauſe it ſignifies *Action* or *Doing*.

Q. *Why is the* Participle *in* ed *called the* Paſſive Participle?

*A.* Becauſe *that* with the *Verb to be*, makes up the whole *Paſſive Voice*.

Q. *Is the* Active Participle *ever uſed as a* Subſtantive?

*A.* Yes very often; for from *to begin* comes the *Participle Beginning*; as, *I am beginning the work*; which is turned into a *Subſtantive*, *In the* Beginning *God created the World*.

Q. *Are the* Participles *ever uſed as* Adjectives?

*A.* Yes.

Q. *Whenare they ſo uſed?*

*A.* 1. When they have no Reſpect to *Time*; as, a *learned Book*.

2. When they are joined to *Subſtantives*; as, an *underſtanding Man*, *a writing Desk*, *a carved Head*.

3. If they may be compared; as, *learned*, *more learned*, *moſt learned*.

4. If they are compounded with a *Freposition* that the *Verb* they come from cannot be compounded with; as, *unbecoming*, *unheard*, *unſeen*; for we do not ſay, *to unbecome*, *to unhear*, &c.

Q. *Are not the* Participles *really meer* Adjectives?

*A.* No; For the *Participle* is often uſed where the *Adjective* can have no Place.

Q. *Whence comes the Word* Participle?

*A.* From *Participium*, that is a *Partaking* Word, becauſe it, *capit Partem*, partakes of ſome Properties of the *Verb* and of the *Noun*. For it denotes *Being*, *Doing*, or *Suffering*, and implies *Time* as a *Verb* does; and it is joined to a *Subſtantive* as a *Noun Adjective*.

CHAP.

## CHAP. XIV.

### *Of the* Helping Verbs *which are* Defective.

E have already obſerved that the *Verbs* in *Engliſh* do not change their *Endings* as in *Latin*, to denote the *Times* of *Being*, *Doing*, or *Suffering*, and the *Moods* or Manners of their ſignifying: For in our Tongue all theſe Matters are performed by the Aſſiſtance of certain Words which we call *Auxiliary* or *Helping-Verbs*: Of which we ſhall now treat, beginning with thoſe that are *Defective*.

* Theſe *Helping Verbs*, *Do*, *Will*, *Shall*, *May*, *Can*, with their *Preter Times*, *Did*, *Would*, *Should*, *Might*, *Could*, as alſo *Muſt*, are ſet before any other *Verbs*, the *Prepoſition To* being left out: except after *Ought*.

So likewiſe theſe Verbs, *Bid*, *Dare*, *Let*, *Make*, being ſet before an *Infinitive* Verb, the *Prepoſition To* is left out.

We call theſe *Helping Verbs* Defective ones, becauſe they are not uſed but in their *own Tenſe* and the *Preter Tenſe*; beſides they have no *Participles*, neither do they admit any *Helping Verbs* to be put before them.

But theſe two *Do* and *Will*, becauſe they are ſometimes uſed as *Abſolute Verbs*, are therefore formed throughout all *Tenſes*, that is, they have *Participles* [*doing*, *done*, *willing*, *willed*] and do alſo admit of the *Auxiliary* or *Helping Verbs* before them, to expreſs the *Times*, &c. that is, when they are uſed as Verbs *abſolute*, but not when they are *Helping Verbs*.

* When the *Helping Verb* is put before another *Verb*, it changes its own *Ending*, but the *Verb* that it aſſiſts is always the ſame; for Example,

*I do burn, Thou doſt burn, He doth burn,* &c.

Here you ſee the *Helping Verb Do*, changes its *Ending*, but in *Burn* there is no change of *Ending* at all.

## *Do* and *Did.*

* *Do* does *emphatically* denote the *Preſent Time*, and *Did* the *Preter Time:* As, *I burn, I burned*, or in a more emphatical or expreſſive Manner, *I do burn, I did burn.* They are thus formed,

*I do, Thou doſt* or *You do, He doth* or *does.* Plural. *We do, Ye do* or *You do, They do.*

*I did, Thou didſt* or *You did, He did.* Plural. *We did, Ye did* or *You did, They did. Did* is uſed for *Doed*, and *didſt* for *doedſt.*

## *Shall* and *Will.*

* *Shall* and *Will* denote the *Future* Time, or the Time yet to come; as, *It ſhall burn, it will burn.* They are thus formed,

*I ſhall, Thou ſhalt* or *You ſhall, He ſhall.* Plural. *We ſhall, Ye ſhall* or *You ſhall, They ſhall.*

*I will, Thou wilt* or *You will, He will.* Plural. *We will, Ye will* or *You will, They will.* But there is this Difference between *ſhall* and *will.*

* *Shall* in the firſt Perſons, as, *I ſhall, we ſhall*, ſimply expreſſes the future Action or Event: But

But in the ſecond and third Perſons; as, *He ſhall, They ſhall,* it promiſes, commands, or threatens.

* *Will* in the firſt Perſons; as, *I will, We will,* promiſes or threatens: But in the ſecond and third Perſons; as, *Thou wilt* or *You will, Ye will* or *You will, He will, They will,* it barely foretells.

Thus when I ſay, *I ſhall go,* or *I will go,* I declare my Willingneſs or Reſolution to go: But, if I ſay, *You ſhall go,* there is a plain Command or Injunction. So in *I ſhall burn, Thou wilt* (or *You will*) *He will, We ſhall, Ye will, They will burn*; here I barely foretell: But in *I will, Thou ſhalt* (or *You ſhall*) *He ſhall, We will, Ye ſhall, They ſhall burn*; I promiſe that it ſhall be, or *I will* ſee that it ſhall be done.

## *Should* and *Would.*

* *Shall* makes *ſhould* (from the old *Verb ſholle*) and it is thus formed;

*I ſhould, Thou ſhouldſt* or *You ſhould, He ſhould.* Plural. *We ſhould, Ye ſhould* or *You ſhould, They ſhould. Shouldſt* is uſed for *ſhouldeſt.*

* *Should* tells what was or had been to come.

* *Will* makes in the *Preter Tenſe Would* (from the old *Verb Wolle*) and it is thus formed;

*I would, Thou wouldſt* or *You would, He would.* Plural. *We would, Ye would* or *You would, They would.*

* *Would*

* *Would* tells what was, or had been to come.

But there is this Difference between *would* and *ſhould*, that *would* intimates the *Will* or *Intention* of the *Doer*, but *ſhould* the bare *Futurity*, or that the Thing will be; as, *I would burn*, that is, I am willing to burn, *I ſhould burn*, i. e. I ought to burn.

## *May* and *Can.*

* *May* and its *Preter Time Might*, denote or intimate the Power of doing a Thing. They are thus formed;

*I may, Thou mayſt* or *You may, He may.* Plural. *We may, Ye may* or *You may, They may.*

* *I might, Thou might'ſt* or *You might, He might.* Plural. *We might, Ye might* or *You might, They might.*

*May* comes from the *Saxon Meg*, and *Might* from *Miht*. They Countrey People do likewiſe ſay, *mought*, from the *Saxon Mot.*

* *Can* and its *Preter Time Could*, intimate the Power of doing a Thing, and are thus formed;

* *I can, Thou canſt* or *You can, He can.* Plural. *We can, Ye can* or *You can, They can.*

*I could, Thou could* or *You could, He could.* Plural. *We could, Ye could* or *You could, They could.*

But there is this Difference between *May* and *Can*, *May* and *Might*, are ſpoken of the Right, Lawfulneſs, or at leaſt, the Poſſibility of the Thing: But *Can* and *Could*, of the Power.

Power and Strength of the Doer. As, *I might burn*, i. e. It was poſſible or lawful for me to burn; *I can burn*, that is, *I am able to burn*; *I could burn*, i. e. *I was able to burn.*

* *Muſt* and *Ought* imply Neceſſity, or denote that the Thing is to be done; as, *I muſt burn, I ought to read.*

*I muſt, Thou muſt* or *You muſt, He muſt.* Plural. *We muſt, Ye muſt* or *You muſt, They muſt.*

*I ought, Thou oughteſt* or *You ought, He ought.* Plural. *We ought, Ye ought* or *You ought, They ought.*

*Muſt* comes from the *Saxon Moſt*, a Word of the ſame Signification.

*Can, May, Will*, and *Muſt*, are uſed with Relation both to the *Preſent* and *Future Time*. *Shall* is uſed only in the *Future*, and *Ought* in the *Preſent Time*. But *Could* the *Preter Time* of *Can*, *Might* the *Preter Time* of *May*, and *Would* the *Preter* of *Will*, have relation both to the *Time paſt* and *to come*: But *Should* from *Shall* relates only to the *Future Time*.

But if *Have* follows *Muſt*, *Ought*, and *Should*, then they relate to the Time paſt; as, *I ought to have done it, I muſt* or *Should have gone thither.*

### *Queſtions relating to the Fourteenth Chapter.*

Q. *What do you mean by a* Helping Verb?

*A.* A *Verb* that is put to another Verb to denote or ſignify the *Time*, or the *Mood* or *Manner* of a Verb.

Q. *Which* Verbs *are thoſe?*

*A. Do, will, ſhall, may, can, have, am* or *be* are ſuch.

Q. *What do you mean by a* Defective Verb?

*A.* A Verb that wants ſomewhat that other Verbs have, as *may*, has no *Active* or *Paſſive Participle*, nor does take any *Helping Verb* before it, as other Verbs do: For we do not ſay, *I ſhall may*, or *I have might.*

Q. *When*

Q. *When a* Helping Verb *is joined to another* Verb, *does it change its Ending to make the Second and Third Perſon Singular?*

*A.* The *Helping Verb* does, but the *Verb* it is ſet before is never changed; as, *Thou doſt love, He doth love, Thou haſt loved, He hath* or *has loved:* Where you ſee, *love* or *loved* are the ſame in both Places.

Q. *Is there any Difference between* Shall *and* Will?

*A.* Yes. In the firſt Perſons *Shall* expreſſes the future Action or Event, and *Will* promiſes and threatens; but in the ſecond and third Perſons, *Shall* promiſes and threatens, but *Will* barely foretells.

Q. *Is there any Difference between* Would *and* Should?

*A.* Yes. *Would* intimates the Will or Intention of the *Doer*; *Should* the bare Futurity, or that the Thing will be.

Q. *Is there any Difference between* May *and* Can?

*A.* Yes. *May* is ſpoken of the Right, Lawfulneſs, or Poſſibility of the Thing: But *Can* of the Power or Strength of the Doer.

Q. *Give me the* Preter Time *of the Defective* Helping Verbs.

*A. Do* in the *Preter Tenſe* makes *did, may* makes *might, can* makes *could, will* makes *would, ſhall* makes *ſhould:* But *muſt* and *ought* have no *Preter Tenſe.*

## CHAP XV.

### *Of the* Perfect Helping Verbs, Have *and* Am *or* Be.

THE *Verbs* mentioned in the foregoing Chapter, are called *Defective*, becauſe they take no *Helping Verbs* before them, on any Occaſion; neither are they uſed beyond the *Preter Tenſe* or Time: Now, for the contrary Reaſon theſe following Verbs are ſaid to be *Perfect*, and entire: i. e. *Have* and *Am* or *Be.*

### *Have.*

*Have* is a *Verb* of a very great Uſe among us, and in all other Modern Languages, tho' not in *Greek* and *Latin*; for it

it is uſed to denote divers *Times* or *Tenſes* of *Verbs*, both in an *Active* and *Paſſive* Signification; and becauſe it aſſiſts, or helps to denote the Times of Verbs, it is called a *Helping Verb.* But when it is not joined with another Verb then it denotes Poſſeſſion, and has a *Noun* always following it. As, *I have a Book, I had a Horſe.* It is thus formed;

Preſent Tenſe.

*I have, Thou haſt* or *You have, He hath* or *has.* Plural. *We have, Ye have* or *You have, They have.*

Preter Tenſe.

*I had, Thou hadſt* or *You had, He had.* Plural. *We had, Ye had* or *You had, They had.*

The *Active Participle* is *Having:* The *Paſſive Participle* is *Had* for *Haved.*

*Have* comes from the *Saxon Hebbe, Hafa* or *Haue. Had* from *Hefod.*

* *Have* denotes the *Time* of the Action to be juſt paſt when we ſpoke; as, *I have dined. Had* denotes the Action to have been finiſhed at that Time, when we were diſcourſing of the Matter; as, *I had dined,* that is, when *Peter came to my Houſe.*

But *Had* does likewiſe intimate the *Time paſt* of an Action not done, but intended to be done; as, *I had go'n thither, but* Peter *prevented me; I had dined with you, but the Rain hindered me.*

* But when *Shall* or *Will* is added to *have,* it ſignifies the *Time* that will be paſt; as, *I ſhall have burned, He will have burned.*

## Am *or* Be.

To ſupply the Want of *Verbs Paſſive* in our Language, we, as well as the other Modern Languages, make uſe of the *Helping* Verb *Am* or *Be,* and do by it expreſs, what the *Latin* and *Greek* Tongues expreſs by one Word.

* *An*

* *Am* or *Be* being joined to the *Paſſive Participle* makes up the *Paſſive Voice*; as, *I am loved*: But when it is uſed by it ſelf it ſignifies *Being*.

The *Latin* Tongue does likewiſe make uſe of this Verb to denote ſome particular Tenſes of the *Paſſive* Voice.

* *Am* or *Be* is alſo ſometimes uſed with the *Active Participle* to expreſs *Action* or *Doing*: as, *I am writing*, for *I write*, *I was Writing*, *I have been writing*, *I had been writing*.

This Verb is very irregular, as it often happens that thoſe Things, which are moſt vulgar or common, are moſt irregular: And it has a double or twofold Formation.

Preſent Time.

*I am*, *Thou art* or *You are*, *He is*. Plural. *We are*, *Ye are* or *You are*, *They are*. Or,

*I be*, *Thou be'ſt*, *He be*. Plural. *We be*, *Ye be*, *They be*.

The Preter Tenſe.

*I was*, *Thou waſt* or *You were*, *He was*. Plural. *We were*, *Ye were* or *You were*, *They were*. Or,

*I were*, *Thou wert*, *He were*. Plural. *We were*, *Ye were*, *They were*.

When it is uſed *Infinitively*, it makes *to be*; the *Active Participle* is *being*; the *Paſſive Participle* is *been*; for which ſome corruptly write *bin*.

* The ſecond *Formation* or Ending of the *Preſent Tenſe*, that is, *be*, *be'ſt*, *be*, &c. and the ſecond *Formation* of the *Preter Tenſe*, that is, *were* *wert*, *were*, &c. is for the moſt Part uſed after the Conjunctions, *if*, *that*, *although*, *whether*; as, *if I be then alive*: *I don't know whether it were he or no*. *Be* is alſo uſed after the Verb *Let*, as, *let him be*, &c.

N. B. But ſome are for making this ſecond *Formation* a *Subjunctive Mood*.

*Am*

*Am* comes from the *Saxon Eam* or *An*; *Art* from *Eart*; *Be* from *Beo*; *Beeſt* from *Byſt*; *Was* from the *Saxon Wes*, or rather from the *Gothick Was*; *Were* from the *Saxon* Word *Were*; But *Wert* I believe comes from the *Gothick Warſt* which is ſometimes uſed for *Waſt*.

*Do, did, ſhall, ſhould, will, would, can, could, may, might*, are always ſet before the Verb in the *Preſent Time*; as, *I do burn*, &c. But *Have, Had, Am, Be, Was, Been*, are ſet before the *Active* and *Paſſive Participle*; as, *I have loved, I am loving*.

Theſe *Helping Verbs* are likewiſe often joined together; as, *I might have died*, but then one of them expreſſes the *Manner*, the other the *Time* of the *Verbs* ſignifying; except in *Be* or *Been*, which is uſed to denote *Being* or *Suffering*, i. e. *to be done*.

*Queſtions relating to the Fifteenth Chapter.*

Q. *Why are theſe Verbs called* Perfect Helping *Verbs?*
*A.* Becauſe they are formed like other Verbs.
Q. *When are* Be *and* Were *to be uſed inſtead of* Am?
*A.* They are commonly uſed after, *if, that, altho' whether*; as, *If it be ſo, If he were alive*, &c.

## CHAP. XVI.

### *Of the* Irregular VERBS.

WE ſhall now give you an Account of the *Irregular Verbs* of our Tongue: Where are two Things to be taken Notice of,

* 1. That all the following *Irregularity* relates only to the Formation of the *Preter Tenſe* and *Paſſive Participle*.

For in our *Irregular Verbs*, we have nothing elſe *Irregular*.

* 2. This *Irregularity* does not relate to *Foreign Words*, but only to the Native Words of our Tongue.

By *Foreign Words*, I mean thoſe that we have borrowed from the *Latin*, *French*, *Italian*, *Spaniſh*, or *Welch*, of which there are a great Number: But I call thoſe Native Words, which take their Original from the old *Teutonick* or *Saxon Language*; all which are Words of one Syllable, or derived from *Verbs* of one Syllable.

* The firſt *Irregularity*, and that which is the moſt general, took its Riſe from our Quickneſs of Pronunciation, by changing the Conſonant *d* into *t*, (the Vowel *e* in the regular Ending *ed*, being cut off) that the Pronunciation might be made more eaſy and free. And it ſeems indeed to be rather a *Contraction* than an *Irregularity*.

For, *c*, *ch*, *ſh*, *f*, *k*, *p*, *x*, and the Conſonants *ſ*, *th*, pronounced hard, and ſometimes *l*, *m*, *n*, *r*, (when a ſhort Vowel goes before) more eaſily take *t* after them than *d*. As, *plac't* for *plac'd* or *placed*, *ſnatch't* for *ſnatch'd* or *ſnatched*, *fiſh't* for *fiſh'd* or *fiſhed*, *ſtuff* for *ſtuf'd* or *ſtuffed*, *clapt* for *clap'd* or *clapped*, *mixt* for *mix'd* or *mixed*, *wak't* for *wak'd* or *waked*, --- *dwel't* for *dwel'd* or *dwelled*, *ſmel't* for *ſmel'd* or *ſmelled*, from the Verbs, *to place*, *to ſnatch*, &c.

But ſometimes when a long Vowel goes before, it is either ſhortned, or chang'd into a ſhort one, for the ſake of quicker Pronunciation; as, *kept*, *ſlept*, *wept*, *crept*, *ſwept*, *lept*, from the Verbs *to keep*, *to ſleep*, *to weep*, *to creep*, *to ſweep*, *to leap*.

But *d* remains after the Conſonants *b*, *g*, *v*, *w*, *z*, and *ſ*, *th*, when they are ſoftly pronounced; and *d* likewiſe remains after *l*, *m*, *n*, *r*, when a long Vowel goes before; for they more eaſily unite and join together with *d*, than with *t*, by Reaſon of the like Direction of the Breath to the Noſtrils. So, *liv'd*, *ſmil'd*, *raz'd*, *believ'd*, from *live*, *ſmile*, *raze*, *believe*.

Except

Except when the long Vowel is ſhortned before *l*, *m*, *n*, *r*; or when *b* and *c* are changed into *p* or *f*, and the ſofter Sound of the Letters *ſ*, *th*, paſſes into their harder Sound: As, *felt* from *feel*, *dealt* from *deal*, *dreamt* from *dream*, *meant* from *mean*, *left* from *leave*, *bereft* from *bereave*, &c.

But in ſome Words whoſe *Preſent Tenſe* ends in *d* or *t*, the *Preter Tenſe* is the ſame as the *Preſent Tenſe*; as, in the *Preſent*, *read*, *Preter*, *read*; in the *Preſent*, *caſt*, ſo in the *Preter*, *caſt*: But 'tis very probable they are Contractions of *ed*, and ſhould be writ with a double *dd* or *tt*.

Sometimes the regular Spelling of theſe Words is obſerved; as, *placed*, *believed*, &c. tho' not often. But in theſe Caſes great Regard is had to the Pronunciation; whence it happens, that we often ſay, *wept*, *kept*, but very ſeldom, *weeped*, *keeped*.

*N. B.* This cloſing in one Syllable the Termination or Ending of the *Preter Tenſe*; as, *lov'd*, for *loved*, &c. has very much diſfigured the Tongue, and turned a tenth part of our ſmootheſt Words into ſo many Cluſters of Conſonants. This is the more remarkable, becauſe the want of Vowels in our Language has been the general Complaint of our politeſt Authors, who nevertheleſs are the Men that have made theſe Retrenchments, and conſequently very much increaſed our former Scarcity: As has been very juſtly remarked by the Ingenious Author of the 135th *Spectator*.

Verbs ending in *y*, either take a *d* with an *Apoſtrophe*; as, *marry*, *marry'd*; or elſe change *y* into *ied*; as, *married*, *tarried*, *carried*, &c.

* There is another common Irregularity, but which relates only to the *Paſſive Participle*: For the *Paſſive Participle* was formerly often formed in *en*, in Imitation of the *Saxons*: And we have a great many of this Sort, eſpecially when the *Preter Time* ſuffers any remarkable Irregularity. But this Ending may be reckoned as another Formation of the *Participle*; as, *been*, *given*, *taken*, *ſlay'n*, *known*, from the Verbs *to be*, *to give*, *to take*, *to ſlay*, *to know*.

We do alſo uſe, *written, bitten, eaten, beaten, ſhotten, rotten, choſen, broken,* as well as, *writ, bit, eat, beat, ſhot, rot, choſe, broke,* &c. in the *Paſſive Participle,* tho' not in the *Preter Tenſe*; from the Verbs *to write, to eat, to beat,* &c. For Example, we ſay, *I eat,* but not *I eaten,* but we ſay, *I have eaten,* or *ate.*

So likewiſe we ſay *ſow'n* or *ſow'd, ſhew'n* or *ſhew'd, hew'n* or *hew'd, mow'n* or *mow'd, loaden* or *loaded, laden* or *laded,* from the Verbs *to ſow, to ſhew, to hew, to mow, to load* or *lade.*

But the Irregularities of the Verb will beſt appear, if we put them Alphabetically; firſt, thoſe that alter the *Preter Tenſe,* the *Paſſive Participle* being the ſame with it; and then thoſe that have a *Paſſive Participle* different from the *Preter Tenſe.*

Thoſe that have this Mark (*) before them, are not proper or uſual.

## TABLE I.

| *Preſent Tenſe.* | *Preter Tenſe*-- and *Partic.* |
|---|---|
| Awake | Awoke |
| Abide | Abode |
| Be | Been |
| Bend | Bent |
| Unbend | Unbent |
| Bereave | Bereft |
| Beſeech | Beſought & * beſeeched |
| Bind | Bound |
| Bleed | Bled |
| Breed | Bred |
| Bring | Brought |
| Buy | Bought |
| Catch | Caught |
| Creep | Crept |
| Deal | Dealt |
| Dig | Dug and * Digged |
| Dream | Dreamt |
| Dwell | Dwelt |
| Feed | Fed |
| Feel | Felt |
| Fight | Fought |
| Find | Found |
| Flee | Fled |
| Fling | Flung |
| Fraight | Fraught |
| Geld | Gelt and Gelded |
| Guild | Gilt and Gilded |
| Gird | Girt and Girded |
| Grind | Ground |
| Hang | Hung |
| Have whence ? | { Had for { Haved |
| Behave | { Behaved |

Dwell

| *Preſent Tenſe.* | *Preter Tenſe--- and Partic.* |
|---|---|
| Hear | Heard |
| Keep | Kept |
| Lay | Laid |
| Lead | Led |
| Leave | Left |
| Leap | Lept |
| Lend | Lent |
| Loſe | Loſt |
| but | |
| Looſe | Looſed & |
| Make | Made (loos'd |
| Mean | Meant |
| Meet | Met |
| Rend | Rent |
| Say | Said |
| Seek | Sought |
| Sell | Sold |
| Send | Sent |

| *Preſent Tenſe.* | *Preter Tenſe--- and Partic.* |
|---|---|
| Shine | Shined & ſhone |
| Sit | Sat |
| Sleep | Slept |
| Smell | Smelt |
| Spell | Spelt |
| Spill | Spilt |
| Spend | Spent |
| Spin | Spun |
| Stand | Stood |
| Stick | Stuck |
| Sting | Stung |
| Sweep | Swept |
| Teach | Taught |
| Tell | Told |
| Think | Thought |
| Weep | Wept |
| Wind | Wound |
| Work | Wrought and |
| Wring | Wrung (worked |

## TABLE II.

| *Preſent Tenſe.* | *Preter Tenſe.* | *Participle.* |
|---|---|---|
| Bear | Bore or * Bare | Born |
| Begin | Began | Begun |
| Bid | Bid or Bad | Bidden |
| Beat | Beat | Beaten |
| Bite | Bit | Bitten |
| Blow | Blew | Blown |
| Break | Broke or * Brake | Broken |
| Chide | Chid | Chidden or Chid |
| Chooſe or chuſe | Choſe | Choſen |
| Cleave | Clave, Cleft, Clove | Cleft or * Cloven |
| Come | Came | Come |
| Crow | Crew and Crow'd | Crow'd |
| Dare | Durſt or Dared | Dared |

And *did dare* when *not* is added; as, *He did not dare.*

| *Preſent Tenſe.* | *Preter Tenſe.* | *Participle.* |
|---|---|---|
| Die | Died | Dead |
| Do | Did | Do'n or done |
| Draw | Drew | Drawn |
| Drink | * Drank or Drunk | Drunk |
| Drive | Drove | Driven |
| Eat | Eat | Eaten or Eat |
| Fall | Fell | Faln |
| Fly | Flew and Fled | Flown |
| Forſake | Forſook | Forſaken & for-ſook |
| Freeze | Froze | Frozen |
| Get | Got | Gotten or Got |
| Give | Gave | Given |
| Go | Went from Wend | Go'n or Gone |
| Grow | Grew | Grown |
| Help | Helped or Helpt | Helpt |
| Hew | Hewed | Hewn |
| Hide | Hid | Hidden and Hid |
| Hold | Held | Holden |
| Know | Knew | Known |
| Lie | Lay | Lay'n |
| Mow | Mow'd | Mown |
| Ride | Rid or Rode | Ridden or Rode |
| Ring | Rang | Rung |
| Riſe | Roſe | Riſen |
| Run | Ran | Run |
| See | Saw | Seen |
| Seeth | Sod | Sodden |
| Shake | Shook | Shaken and Shook |
| Shear | Shore | Shorn |
| Shew | Shew'd | Shown |
| Shoot | Shot | Shoten and Shot |
| Shrink | Shrank | Shrunk |
| Sing | Sung and * ſang | Sung |
| Sink | Sank or Sunk | Sunk |
| Slay | Slew | Slain |
| Slide | Slid | Slidden |

Sling

| *Preſent Tenſe.* | *Preter Tenſe.* | *Participle.* |
|---|---|---|
| Sling | Slung | Slung |
| Smite | Smote | Smitten |
| Snow | Snow'd | Snown |
| Sow | Sowed | Sown |
| Speak | Spoke * Spake | Spoken and Spoke |
| Spring | Sprung | Sprung |
| Steal | Stole | Stolen and Stole |
| Stink | * Stank or ſtunk | Stunk |
| Strike | Struck | Stricken & Struck |
| Spit | Spat | Spitten, ſpit, & ſpat |
| Strive | Strove | Striven |
| Swear | Swore and * ſware | Sworn |
| Swell | Sweld | Swoln or Swell'd |
| Swing | Swung & * ſwang | Swung |
| Swim | Swum & * ſwam | Swum |
| Take | Took | Taken and Took |
| Tear | Tore and * tare | Torn and Tore |
| Thrive | Throve * Thrived | Thriven |
| Throw | Threw | Thrown |
| Tread | Trod | Trodden & Trod |
| Win | Won and * wan | Won |
| Wear | Wore | Worn |
| Weave | Wove | Woven |
| Write | Writ and wrote | Written writ and Wrote. |

*Queſtions relating to the Sixteenth Chapter.*

Q. *Wherein does the Irregularity of the* Engliſh Verb *conſiſt?*

*A.* In the Formation of the *Preter Tenſe* and the *Paſſive Participle.*

Q. *Give me ſome Examples?*

*A. Give*, would if it was regular, or formed according to Rule, make *gived* in the *Preter-Time*, and *gived* in the *Paſſive Participle*; but it makes *gave* in the *Preter Tenſe*, and *given* in the *Paſſive Participle*; therefore it is ſaid to be *Irregular*, or not according to Rule; for the *Preter Time* and the *Paſſive Participle* ſhould end if they were formed according to Rule, in *ed.*

CHAP.

## CHAP. XVII.

### *Of the Formation of the* Times *or Tenſes of the* Verb Active, *or the Verb that ſignifies* Doing.

WE ſhall firſt ſpeak of the Formation of the *Time preſent, paſt,* and *to come.*

* The *Preſent* Time is thus formed or made. Singular Number. *I burn, thou burneſt* or *you burn, he burneth* or *burns.* Plural. *We burn, ye burn* or *you burn, they burn,.*

This Time you may call the firſt *Preſent Time.*

* The *Preter* or paſt Time is thus formed or made. Singular. *I burned, thou burnedſt* or *you burned, he burned.* Plural. *We burned, ye burned* or *you burned, they burned.*

This Time is the firſt *Preter Time.*

Theſe two Tenſes are made by changing the End of the *Verb* in the ſecond and third Perſons of the Singular Number; but the denoting the other *Time,* is done by the Aſſiſtance of another *Verb:* As,

* The *Future* Time, or that Time which is yet *to come,* is expreſſed by the help of *Shall* or *Will:* As,

Singular Number. *I will burn, thou wilt burn* or *you will burn, he will burn.* Plural. *We will burn, ye will burn* or *you will burn, they will burn.*

Sing.

Sing. *I ſhall burn, thou ſhalt burn* or *you ſhall burn, he ſhall burn.* Plural. *We ſhall burn, ye ſhall burn* or *you ſhall burn, they ſhall burn.*

This Tenſe you may call the firſt *Future Time.*

* There are alſo two other Ways of expreſſing the *Preſent* Time.

For when we would expreſs the *Action* more *diſtinctly* and *fully*, we make uſe of the *Helping* Verb *Do*; eſpecially with the *Adverb Not*; as, *I do not burn.*

Sing. *I do burn, thou doſt burn* or *you do burn, he doth* or *does burn.* Plural. *We do burn, ye do burn* or *you do burn, they do burn.*

Or when we wou'd expreſs more *fully* that it is *now a doing*, or the *Continuance* in doing, we uſe the Verb *Am* and the *Active Participle.* As,

Sing. *I am burning, thou art burning* or *you are burning, he is burning.* Plural. *We are burning, ye are burning* or *you are burning, they are burning.* And indeed,

* All the Tenſes of a *Verb Active* may be expreſs'd by the *Verb Am*, and the *Active Participle*; as, *I am burning*, that is, *I burn. I was burning*, that is, *I burned*, &c.

* There are alſo four other Ways of expreſſing the *Preter* Time, or the Time paſt.

For we may ſay that a Thing is *preciſely* or *juſt done*, or we may only ſay that it was done, without determining it to *a Day, a Week, a Month, a Year*, &c.

When we ſay only that the Thing was done we expreſs it by the *Preter Tenſe*, juſt mentioned, as, *I burned*; but when we expreſs the Action to be *preciſely* or *juſt* done, we do it by the *Helping Verb Have.*

* The

* The *Preter* Time of the Action *preciſely* or *juſt* done, is thus expreſſed, as,

Singular. *I have burned, thou haſt burned* or *you have burned, he hath burned.* Plural. *We have burned, ye have burned* or *you have burned, they have burned.*

*N. B.* This Time you may call the ſecond *Preter-Time*; or the *Preſent Time* of the *Perfect* or finiſhed Action.

But if we join any of theſe Words, *formerly, heretofore, in Times paſt,* to *Have*; then *Have* may denote or ſignify a greater Space of Time: As, *I have formerly loved him.*

*N. B. Have* with the *Paſſive Participle* immediately after it, always denotes Action; but if *been* comes between, it denotes *Suffering*: Thus, *I have burned,* is Active, but *I have been burned* is *Paſſive.* But where-ever the *Active Participle* is, it denotes Action: As, *I have been burning.*

But if we conſider the Action as imperfect, or not yet finiſhed, we expreſs the Time paſt by *was,* and the *Active Participle*: And this Time is called the *Preter-imperfect Time,* or the *Time imperfectly paſt,* or the *Preter Time* of the imperfect Action.

* 2. The *Preter* Time of an imperfect Action, or an Action not finiſhed, is thus expreſſed. As,

Singular. *I was burning, thou waſt burning* or *you were* or *was burning, he was burning.* Plural. *We were burning, ye were burning* or *you were burning, they were burning.*

But when we would expreſs a *Time* as *paſt,* before ſome other Time paſt; as, *I had ſupped before the Clock ſtruck Six*; or, if we would expreſs the *Time paſt* of an Action not done, only deſigned; as, *I had killed the Bird, if you had*

*had not hindered me*, we do it by the Verb *Had*, and the *Paſſive Participle*.

* 3. The Time conſidered as *Preter* or *paſt* before ſome other Time *paſt*, or the *Paſt Time* of an Action not done, only deſigned, is thus expreſſed. As,

Singular. *I had burned, thou hadſt burned* or *you had burned, he had burned.* Plural. *We had burned, ye had burned* or *you had burned, they had burned.*

This Tenſe is called by ſome, the *Preter-pluperfect Tenſe*, or the *Preter Time* more than paſt.

*Laſtly.* When we would expreſs the *Preter* or *Paſt Time*, in an *emphatical* or *full* Manner, we make Uſe of the Verb *Did*.

* 4. The expreſſing of the *Time paſt* in an *emphatical* or *full* Manner is as follows,

Singular. *I did burn, thou didſt burn* or *you did burn, he did burn.* Plural. *We did burn, ye did burn* or *you did burn, they did burn.*

This Word *Did* denotes indeed the Time as abſolutely *paſt*, but when *Whilſt* is ſet before it, then it denotes the *Time imperfectly paſt*; as, *whilſt I did write*, that is, *whilſt I was writing*.

* There is alſo another Way of expreſſing the *Future Time*.

For if we conſider the *Time to come* of the Action as finiſhed; or if we conſider two Things *to come*, one of which is ſuppoſed to be paſt, before the other will be done, we

we expreſs that Time by the adding of *Have* to *Shall* or *Will.*

* The *Future Time* of the Action not finiſhed is thus expreſſed: As,

Sing. *I ſhall have burned, thou ſhalt have burned* or *you ſhall have burned, he ſhall have burned.* Plural. *We ſhall have burned, ye ſhall have burned* or *you ſhall have burned, they ſhall have burned.*

This Tenſe you may call the ſecond *Future.*

N. B. *Shall* is often omitted or left out; as, *If he write,* for *ſhall write; If he have written,* for *ſhall have written.* The *Preſent* and *Preter Times* are alſo frequently uſed inſtead of this, and the other *Future Time:* As, *When he writes,* for *when he ſhall write, When he has written,* for *when he ſhall have written.*

*A Scheme of the* Tenſes *of the* Verb Active, *conſidering the* Action *as* imperfect *or not finiſhed, or* perfect *and finiſhed.*

I. *The preſent Time of the imperfect Action.*

*Sing.* I burn *or* do burn, thou burneſt *or* doſt burn, *or* you burn *or* do burn, he burneth [burns] *or* doth burn. *Plural.* We burn *or* do burn, ye *or* you burn *or* do burn, they burn *or* do burn.

II. *The Preter Time of the imperfect Action.*

*Sing.* I was burning, thou waſt *or* you was burning, he was burning. *Plural.* We were burning, ye *or* you were burning, they were burning.

III. *The Future Time of the imperfect Action.*

*Sing.* I ſhall burn, thou ſhalt *or* you ſhall burn, he ſhall burn.---*Plural.* We ſhall burn, ye *or* you ſhall burn, they ſhall burn.

Or, *Sing.* I will burn, thou wilt *or* you will burn, he will burn. *Plural.* We will burn, ye *or* you will burn, they will burn.

IV. *The Preſent Time of the perfect Action.* As,

*Sing.* I have burned, thou haſt *or* you have burned, he hath *or* has burned. *Plural.* We have burned, ye *or* you have burned, they have burned.

V. *The*

V. *The Preter Time of the perfect Action.*

*Sing.* I burned, thou burnedſt *or* you burned, he burned. *Plural.* We burned, ye *or* you burned, they burned.

Or thus, *Sing.* I had burned, thou hadſt *or* you had burned, he had burned. *Plural.* We had burned, ye *or* you had burned, they had burned.

Or thus, *Sing.* I did burn, thou didſt *or* you did burn, he did burn. *Plural.* We did burn, ye *or* you did burn, they did burn.

VI. *The Future Time of the Perfect Action.*

*Sing.* I ſhall have burned, thou ſhalt *or* you ſhall have burned, he ſhall have burned. *Plural.* We ſhall have burned, ye *or* you ſhall have burned, they ſhall have burned.

Or, *Sing.* I will have burned, thou wilt or you will have burned, he will have burned. *Plural.* We will have burned, ye or you will have burned, they will have burned.

*Queſtions relating to the Eighteenth Chapter.*

Q. *When may I uſe the Preſent Tenſe without the Verb* Do?

*A.* When you ſimply or barely affirm the Thing to be ſo or ſo; as, *I burn, I love, I read,* &c.

Q. *When do you uſe* Do *to denote the Preſent Tenſe?*

*A.* When you would expreſs the Action more *diſtinctly* or *fully*, or when I deny the Thing to be ſo or ſo; as, *I do love* it *dearly, I do read, I do not love him.*

Q. *When do you expreſs the Preſent Time by* Am *and the* Active Participle?

*A.* When I would expreſs that I am now a doing the Thing, or my Continuance in doing it; as, *I am reading now, I am now burning.* The Preſent Time is alſo moſt frequently thus expreſſed, in Anſwer to the Queſtion, *What are you a doing? A.* I am writing, I am reading.

And ſo likewiſe are the other Tenſes often expreſſed by this Verb and the *Active Participle*; as, *What was you doing? A.* I was playing. *What have you been doing? A.* I have been reading, *&c.*

Q. *When do you uſe the* Preter Tenſe *without the Verbs* Have, Had, *&c?*

*A.* When I would denote the Action as *paſt*, without determining or naming the Time, when the Thing was done; as, *I loved, I burned, I wrote, I taught.*

Q. *When do you expreſs the* Preter Time *by the Help of the Verb* Have?

*A.* When I ſay that the Thing is *preciſely* or *juſt* done, or that it is already done; as, *I have fought*, or *I have been fighting*, *I have burned the Paper*, or *I have been burning it*. The Preter Time is always thus expreſſed in Anſwer to the *Queſtion*, *Have you done it?* As, *Have you danced? I have* [danced]. *Has Charles play'd? He has* [play'd].

*N. B. Danc'd*, *play'd*, are put into *Crotchets*, becauſe in Anſwer to the Queſtion made by *Have*, the *Participle Paſſive* is ſeldom expreſſed; as, *Have you ſupt? A.* I have.

*Have* is alſo uſed in the Queſtion, *How often?* and in Anſwer to it, when the particular Time is not ſpecified. *How often have you ſeen the King?* I have ſeen him fifty Times. But if the preciſe Time is expreſt, we uſe *Did* an interrogative, and the Preter Time, without the *Helping Verb* in the Anſwer, as, *Did you ſee the King, when you were at* Kenſington? *Yes, I ſaw him twice.*

Q. *When is the* Preter Time *to be expreſſed by the Verb* Was, *and the* Active Participle?

*A.* When we would expreſs the Time paſt of an imperfect or unfiniſhed Action, (or when we would expreſs that at ſome Time *paſt*, ſomething was then a doing, but not finiſhed;) as, *I was ſupping*, or *I was then at Supper.*

Q. *When do you expreſs the* Preter *or paſt Time by the Verb* Had?

*A.* When we would denote a Time as *paſt*, before ſome other *Time paſt*; as, *I had read it before he came.*

Or, when we would denote or mark the Time paſt of an Action not done, only deſigned; as, *I had watered the Garden, if I could have found the Pot.*

Q. *When is the* Preter *or paſt Time to be expreſſed by* Did?

*A.* When we would expreſs the *Time paſt* in an Emphatical or full Manner; as, *I did burn it, not* Peter.

Or, when the *Adverb Not* is added to the Verb; as, *I did not burn the Houſe, I did not do it.*

Q. *When do you expreſs the Future Time by* Will?

*A.* When I promiſe or threaten to do a Thing; as, *I will ſtudy, I will puniſh you.*

Q. *When is the Future Time to be expreſſed by* Shall?

*A.* When one ſimply foretells the Thing; as, *I ſhall go, I ſhall loſe it, I ſhall die.*

Q. *When*

Q. *When muſt I uſe the ſecond* Future Time?

*A.* When you would denote or expreſs an Action that will be paſt, before another Action will be finiſhed; as, *I ſhall have dined, before he will come.*

## CHAP XIX.

### *Of the Formation of the Times of the* Verb Paſſive.

* THE *Verb Paſſive* is expreſſed by the Help of the *Verb Am* or *Be*, and the *Paſſive Participle*; as, *I am burned.*

* The *Preſent Time* is thus expreſs'd,

Sing. *I am burned, thou art* or *you are burned, he is burned.* Plural. *We are burned, ye* or *you are burned, they are burned.*

But the other Formation *Be* is uſed in a depending Sentence, after the *Conjunctions, If, Although*, &c. As, *If I be burned, Although he be burned*, &c.

*N. B.* When the *Paſſive Participle* ends in *en*, (for there are ſeveral Irregular ones that end thus) this *en* is frequently neglected in the *Tenſes* of the *Active Verb* formed by *Have* and *Had*; as, *I have* or *I had ſpoke to him.* Yet when this *Participle* is uſed as an *Adjective*, or helps to make the *Paſſive Verb*, it is better and more uſual, to uſe the Ending *en*, as, *It is a written Book*, not *a writt Book*; *It is ſpoken abroad*, not *ſpoke abroad*; *It was written*, not *writ.*

* There are three *Preter Times*; which are thus expreſs'd,

* The firſt *Preter abſolute*, commonly called the *Preter-imperfect Time*; as,

Sing. *I was burned, thou waſt* or *you were burned, he was burned.* Plural. *We were burned, ye* or *you were burned, they were burned.*

* The ſecond *Preter Tenſe*, commonly called the *Preter-perfect*; as,

Sing. *I have been burned, thou haſt* or *you have been burned, he hath* or *has been burned.* Plural. *We have been burned, ye* or *you have been burned, they have been burned.*

* The third *Preter*, commonly called the *Preter-pluperfect*; as,

Sing. *I had been burned, thou hadſt* or *you had been burned, he had been burned.* Plural. *We had been burned, ye* or *you had been burned, they had been burned.*

* The firſt *Future* is thus expreſs'd,

Sing. *I ſhall be burned, thou ſhalt* or *you ſhall be burned, he ſhall be burned.* Plural. *We ſhall be burned, ye* or *you ſhall be burned, they ſhall be burned.*

Or, Sing. *I will be burned, thou wilt* or *you will be burned, he will be burned.* Plural. *We will be burned, ye* or *you will be burned, they will be burned.*

* The ſecond *Future* is thus expreſs'd; as,

Sing. *I ſhall have been burned, thou ſhalt* or *you ſhall have been burned, he ſhall have been burned.* Plural. *We ſhall have been burned, ye* or *you ſhall have been burned, they ſhall have been burned.*

Or,

Or, *I will have been burned, thou wilt* or *you will have been burned*, &c.

*N. B.* Not being able to pleaſe my ſelf in the Deſcription of the *Times* of the *Verb Paſſive*, they differing in ſome Reſpects from the *Tenſes* in the *Verb Active*, I have contented my ſelf with barely ſetting them down by the old Names, tho' I am afraid my Reader will not be much benefited thereby.

## CHAP. XX.

### *Of the Method of expreſſing the* Moods *or* Manners *of a* Verbs *ſignifying* Being, Doing, *or* Suffering.

* WE have no *Moods*, that is, no different Endings of the Verb, to denote the Manner of the Verbs ſignifying *Being*, *Doing*, or *Suffering*.

* The bare or ſimple Aſſerting a Thing to be ſo or not ſo, is thus expreſſed,

*I burn* or *do burn*, *I do not burn*, *I will burn*, *I will not burn*, &c.

This Manner of ſignifying is called the *Indicative Mood* in *Latin*.

* The Manner of Verbs ſignifying *Command* or *Exhortation* is thus expreſſed,

| In an Active Senſe. | In a Paſſive Senſe. |
|---|---|
| *Singular.* | *Singular.* |
| Burn thou *or* do thou burn. | Be thou burned. |
| *Plural.* | *Plural.* |
| Burn ye *or* do ye burn. | Be ye burned. |

*Note,* The ſecond Perſon Singular and Plural are oftener expreſt without a Nominative Caſe than with; as, *Go, and Preach to all Nations,* &c. for *go ye,* and *Preach ye.*

* But this Manner of ſignifying in the other Perſons is expreſſed by the Verb *Let*; as,

| In an Active Senſe. | In a Paſſive Senſe. |
|---|---|
| *Singular.* | *Singular.* |
| Let him burn. | Let him be burned. |
| *Plural.* | *Plural.* |
| Let us burn. | Let us be burned. |
| Let them burn. | Let them be burned. |

Sometimes the *firſt Perſon* is thus expreſſed, *Sing we unto the Lord,* but this Manner of ſpeaking is not to be imitated. The *third Perſon* is alſo thus expreſſed, *Be it ſo, Know all Men by theſe Preſents,* &c. But here the Word *Let* may be underſtood.

This Manner of the Verbs ſignifying, is called in *Latin,* the *Imperative Mood.*

* The Manner of the Verb's ſignifying the *Power* of doing a Thing, is expreſſed in the *Preſent Time* by *can,* and in the *Preter* or *paſt Time* by *could*; as,

Preſent Time.

Singular. *I can burn, thou canſt* or *you can burn, he can burn.* Plural. *We can burn, ye* or *you can burn, they can burn.*

The *Preter* Time.

Sing. *I could burn, thou couldſt* or *you could burn, he could burn.* Plural. *We could burn, ye* or *you could burn, they could burn.*

* This

* This Manner in a *Paſſive Senſe* is thus expreſſed,

Preſent Time.

Sing. *I can be burned, thou canſt* or *you can be burned,* &c.

Preter Time.

*I could be burned, thou couldſt* or *you could be burned,* &c.

* The *Manner* of a *Verb's* ſignifying the Liberty of a *Perſon to do* a Thing, or of a *Thing to be done,* is expreſſed by *May* in the *Preſent Time,* and *Might* in the Time *paſt,* as,

Preſent Tenſe.

Sing. *I may burn, thou mayſt* or *you may burn, he may burn.* Plural. *We may burn, ye* or *you may burn, they may burn.*

Paſt Time.

Sing. *I might burn, thou mighſt* or *you might burn, he might burn.* Plural. *We might burn, ye* or *you might burn, they might burn.*

* This Manner in a *Paſſive Senſe* is thus expreſſed; as,

Preſent Time.

Sing. *I may be burned, thou mayſt* or *you may be burned,* &c.

Preter

### Preter Time.

Singular. *I might be burned, thou mightſt* or *you might be burned*, &c.

This Manner is called in *Latin* the *Potential* or *Subjunctive Mood*. It is called the *Potential*, becauſe it denotes the Power of doing: And it is called the *Subjunctive Mood*, becauſe it is ſubjoined or added to the firſt Sentence by ſome Couple or Tye; as, *Peter comes that he may preach*, where *that* joins the two Sentences together.

N. B. *Can* and *May* are uſed with Relation both to the *Time preſent* and *to come*; *Could* from *Can*, *might* from *may*, have a Relation both to the *Time paſt*, and *to come*.

* The Manner of expreſſing the Inclination of the *Will* is done by *Will* and *Would*; and the Neceſſity of a Thing to be done, by *Shall* and *Should*, and alſo *Muſt* or *Ought*.

But the Difference between *ſhall* and *will*, and *ſhould* and *would* is, that *ſhall* and *will* denote the *Future Time abſolute*, and *ſhould* and *would* denote the *Future Time* as *conditional*.

*Should* and *would* are often expreſſed by the *Subjunctive Mood* in *Latin*; for moſt of the Tenſes of that Mood, denote a Sort of *Futurity* or the Time *to come*.

* The Manner of the Verbs ſignifying *Being*, *Doing*, or *Suffering*, without expreſſing either the Perſon or Thing that *is*, *does*, or *ſuffers*, or the Number, is denoted by ſetting the Prepoſition *To* before the *Verb*; as, *to be*, *to burn*, *to love*, *to be loved*.

This *Manner* is called in *Latin* the *Infinitive Mood*.

CHAP.

## CHAP. XXI.

### *Of the* Verb Neuter.

I Have already made mention of this Sort of Verb in the twelfth Chapter under the Name of an *Eſſential Verb*; but becauſe it is not ſo well known by that Name, and I having but ſlightly treated of it there, I ſhall beg leave to give a farther Explanation of it in this Place. And in order to give you a clear Notion of this Verb, I muſt firſt explain to you in a particular manner what you are to underſtand by a *Verb Active*.

By a *Verb Active* we are to underſtand a Verb that does not only barely or ſimply ſignify Action, for that is not ſufficient alone to make it a *Verb Active*; but it is required alſo that the Verb have ſome Noun following it; which may be the ſubject of the Action or Impreſſion that the Verb is uſed to denote: For example, *to love, to teach*, are *Verbs Active*; becauſe we can ſay *to love a Thing, to teach a Man.*

On the contrary, *to ſleep, to go*, tho' theſe Verbs ſignify action as well as *to love, to teach*, yet they are *Verbs Neuter*, becauſe they cannot have any Noun follow them; for we do not ſay, *to ſleep a thing, to go a thing*. So in theſe Verbs, *to walk, to run*, the Action does not paſs upon any other Thing or Perſon, there is nothing acted upon, but the Action is terminated or finiſhed in the Perſon that acts. For we do not ſay, *to walk a thing*, &c. but in theſe Verbs, *to beat, to read, to create*, &c. the Action is terminated in ſomething without it ſelf, or the Action paſſes upon ſome other Thing: For in this Expreſſion, *to beat a Dog*, the Action of *beating* paſſes on the Dog; the Dog is the Subject of *beating*. From theſe Conſiderations we may ſay,

* A *Verb Active*, is a Verb that can have after it a Noun ſignifying the Subject of the Action or Impreſſion that the Verb is uſed to denote: As, *to create the World, to receive a Wound*: Or,

* A

* A *Verb Active*, is a Verb that ſignifies ſo to act, as that the Action paſſes over on ſome other Thing: As, *to read a Book*, *to beat a Dog*.

* A *Verb Neuter*, is a Verb which ſignifies the *State* or *Being*, and ſometimes the *Action* of a *Perſon* or *Thing*, but then it can have no *Noun* after it, to denote the Subject of Action.

*But then it can have no Noun after it.*] That is when it denotes *Action*, the Action does not paſs upon any other Thing: For we do not ſay, *to walk a Thing*, &c.

This Verb is alſo called a Verb *Abſolute*; becauſe the Action is terminated in the ſame Perſon or Thing; as, *Peter grieves*, &c. For the Action does not paſs upon a *Subject*, different from him who acts.

From what has been ſaid it appears, that,

* There are two ſorts of *Verbs Neuter*:

1. One ſort that does not ſignify Action, but denotes the *Being* or *State* of a Perſon or Thing, either in reſpect to its Poſture or Situation; as, *to ſit*, *to hang*, &c.

2. The other ſort of Verbs Neuter ſignify Action, but in ſuch a manner that the Action does not paſs upon a Subject different from what Acts; as, *to crawl*, *to creep*, *to walk*, &c. So in this Sentence, *the Worm creeps*; here the Action of creeping does not paſs upon any other Subject, for we do not ſay, *to creep a Thing*, but the Action is terminated in the *Worm* it ſelf.

*N. B.* Thoſe Verbs that ſignify ſo to act, as that the Action paſſes on ſome other Thing, are called in the *Latin* Verbs *Tranſitive*; and the Verbs whoſe Action do not paſs on any other Thing, are called *Intranſitive*.

The *Verbs Neuter*, which ſignify Action do alſo ſometimes become *Tranſitive*, that is, their Action paſſes over on ſome other Thing: For example, the Verb *Neuter*, *to walk*, becomes *Tranſitive* in this Sentence; *Walk my Horſe*, that is, *make my Horſe to walk*.

But

But in these Phrases, *I run a Race, I go a Journey, I go home*; the *Preposition* is left out, *i. e. in a Race, in a Journey to Home:* For, *run, go,* do not pass the Action upon *Race, Journey, home*; these Words only declaring the Circumstances of *running, going,* &c. So, *I am about to go a long way,* i. e. *to the end of a long way.*

* The Signification of Verbs *Absolute* (or *Neuter,* which signify Action) is in a manner *Passive:* And therefore Verbs *Absolute* and *Passive* are frequently used for each other: As, *I am grieved,* for, *I grieve, I am rejoiced,* for, *I rejoice, I am laid,* for, *I lie.*

So the Verb *to go,* may be expressed also Passively in the *Present* and *Future* Tenses; as, *I go,* or *I am gone, I will go, I will be gone,* &c.

These Verbs following, *arrive, come, decay, fall, fly, go, grow, pass, return, stray, whither, run,* &c. commonly take the *Passive Formation*; *I am, I was,* for the *Active Formation*; *I have, I had,* as:

*I am come, thou art come, he is come, we are come, ye are come, they are come*; for, *I have come, thou hast come,* &c. So, *I was come, thou wast come, he was come,* &c. for, *I had come, thou hadst come, he had come,* &c.

*Questions relating to the Twenty first Chapter.*

Q. *What is a Verb* Neuter?

*A.* A Verb *Neuter,* is a Verb which signifies the *State* or *Being,* and sometimes the Action of a Person or Thing, but then it can have no *Noun* after it, to denote the Subject of Action.

Q. *How many sorts of Verbs Neuter are there?*

*A.* Two. One Sort that signifies only the Being or State of a Thing: And the other Sort which signifies Action, but in such a manner, that the Action does not pass upon a Subject different from him that acts.

Q. *Are not some Verbs* Neuter *expressed like Verbs* Passive?

*A.* Yes. As, *I grieve,* or *I am grieved,* &c.

Q. *What do you mean by a Verb* Transitive?

*A.* A

*A.* A Verb which ſignifies ſo to act, as that the Action paſſes over on ſome other Thing.

Q. *What do you mean by a Verb* Intranſitive?

*A.* A Verb that ſignifies to act, but the Action does not paſs on any other Thing.

Q. *Do Verbs Neuter ever become* Tranſitive?

*A.* Sometimes, as, *Walk the Horſe*, &c.

Q. *Whence comes the Word* Neuter?

*A.* From the Latin *Neuter, neither*, becauſe it is neither a Verb *Active*, (that paſſes the Action on a Thing) nor a Verb *Paſſive*.

Q. *Whence comes* Abſolute?

*A.* From *Abſolutus*, finiſhed or terminated, *becauſe*, in a Verb *Abſolute*, the Action is terminated in *what* acts.

Q. *Whence comes* Tranſitive?

*A.* From *Tranſitivus*, or *Tranſire to paſs over*, becauſe the Action paſſes on ſome other Thing.

Q. *Whence comes* Intranſitive?

*A.* From *Intranſitivus*, or *in*, not, and *tranſire* to paſs over, becauſe the Action does not paſs over on ſome other Thing.

## CHAP. XXII.

## *Of the* ADVERBS.

WE are now come to ſpeak of thoſe *Parts of Speech* which are by ſome called *Particles*, as it were *little Parts of Speech*; and it is in the right Uſe of theſe, that the *Clearneſs* and *Beauty* of a good Stile, does more particularly conſiſt. And we ſhall begin with the *Adverb*.

* An *Adverb* is a Word that is joined to a *Verb*, to an *Adjective*, to a *Participle*, or another *Adverb*, to denote or mark ſome *Circumſtance*, ſome *Quality*, or Manner ſignified by them.

[*Joined*

[*Joined to a Verb*] The Verb ſignifies *Being*, *Doing*, or *Suffering*, the *Adverb* is joined to it, to ſhow *How*, or *whether* or *no*, or *when*, or *where*, one *is*, *does*, or *ſuffers*: As, *the Boy paints* neatly, *he writes* ill, *he writes* now, *The Book is read* there, *&c.*

[*To an Adjective*] As, *he is* very *good*, *no Man is* always *wiſe*, &c.

[*To a Participle*] As, *A Man* truly *fearing God*, *he is* always *living* well, *&c.*

[*To another Adverb*] As, *he lives* very happily, *&c.*

We ſhall divide the *Adverbs* into *Claſſes* or Heads, according to their Signification, but we do not propoſe to give you a Liſt of all the *Adverbs* of each *Claſs*, but only of ſome of the chief. Beſides they will be beſt known by Uſe. We ſhall then without troubling the Reader with unneceſſary Diviſions, divide them into *Adverbs* of *Time*, of *Place* or *Situation*, of *Order* or *Rank*, of *Quantity* or *Number*, of *Quality*, of *Manner*, of *Affirmation*, of *Negation* or *Denying*, of *doubting*, and of *Compariſon*.

ADVERBS of TIME refer either to the *Time preſent*, *paſt*, *to come*, or to an *undetermined Time*, or to *a Time not fixed*: Thoſe that relate to the *Time preſent* are, *Now*, i. e. *at this Time*, *To Day*, i. e. *in this Day*. Thoſe that refer to the *Time paſt*, are, *Yeſterday*, i. e. the *preceeding Day*, or *the Day before the preſent Day*, *Already*, i. e. *before this Time*, or *having been before*, or *which is now done*, *Heretofore*, i. e. *before this Time*. Thoſe that refer to the *Time to come*, are *to Morrow*, i. e. *the Day following this*, or *the next Day to this Day*, *Henceforth*, i. e. *from* or *after this Time*, *Hereafter*, i. e. *After this Time*, *By and by*, i. e. *in ſome Time that is near to this Time*. Thoſe that relate to an *undetermined Time*, when alone, are, *Often* or *Oftentimes*, i. e. *frequently*, *Always*, i. e. *in all Times*, *When* is uſed in asking a Queſtion, i. e. *in what Time*, *Then*, i. e. *at that Time*, *Ever*, i. e. *at all Times*, *Never*, i. e. *at no Time*.

*Now* comes from the *Saxon Nu*; *To Day* from *to deg*; *Yeſterday* from *Gyrſtandeg* or *Georſtandeg*; *To Morrow* from *To Merigen*; *When* from *Hwenne*; *Then* from *Thonne*, &c. *Never*, i. e. *Ne ever*, (See under the *Adverb No.*)

That Expreſſion *Never ſo much* is thus explained by my worthy Friend Mr. *Benjamin Morland*, E. G. *Let a Man give never ſo much*, i. e. *Let him give ſo much as he never gave before*. Which *Latin* is expreſſed by a Superlative Adjective.

ADVERBS of PLACE relate to all Sorts of Place indifferently, and ſerve only to mark the Difference of the Diſtances and Situation in Regard either to the Perſon that ſpeaks, or to the Things that are ſpoken of; as, *Where*, i. e. *in which Place*, or *in what Place?* (this Word is uſed in asking a Queſtion,) *Here*, i. e. *in this Place*, *There*, i. e. *in that Place*, *Whither*, i. e. *to which Place*, or *to what Place? Hither*, i. e. *to this Place*, *Thither*, i. e. *to that Place* *Upward*, i. e. *towards the Top*, *Downward*, i. e. *towards the Bottom*, *Whence*, i. e. *from which Place*, or *from what Place? Hence*, i. e. *from this Place*, *Thence*, i. e. *from that Place*, *By*, or *hard by*, i. e. *near ſuch a Place*, *Far*, or *Far-of*, i. e. *a great Way diſtant from ſuch a Place*, *Aſunder*, denotes Separation or the Space between. *No where*, i. e. *in no Place*, *Elſewhere*, *in ſome other Place*. The Notion of *Order* or *Rank*, is inſeparable from that of *Place*, under which they are naturally compriſed, and a great many of them refer both to *Order* and *Place*; as, *before*, *behind*, &c. But theſe are rather *Prepoſitions*. Thoſe that relate to *Order*, are, *Secondly*, *Thirdly*, *Fourthly*, *Afterwards*, &c. for *Firſt*, *Second*, &c. are really Nouns *Adjective* ſome *Subſtantive* being underſtood.

*Where* comes from the *Saxon Hwer*, *Here* from *Her*, *There* from *Ther*, *Whither* from *Hwider*, *Hither* from *Hider*, *Thither* from *Thider*, *Whence* from *Hwanon*, *Hence* from *Heonon*, *Thence* from *Thanon*, *No where* from *Nowher*, *Elſewhere* from *Elleſhwider*.

ADVERBS of NUMBER are *Once*, i. e. *one Time*, *Twice*, i. e. *two Times*, *Thrice*, i. e. *three Times*. But afterwards we expreſs the Number by two Words; as, *Four Times*, *Five Times*, &c. *Rarely*, *Seldom*, are alſo counted *Adverbs* of *Number*. *Frequently*, *often*, ſignify alſo an Indefinite Number.

ADVERBS of QUANTITY, or thoſe which ſerve to denote the *Price* or *Value* of Things, as well as any Quantity of them, are, *How much*, i. e. *how great*, when it ſignifies *Quantity*, but *how many* when it ſignifies the *Number*, *Enough*, i. e. *what is ſufficient*, &c. So *Much*, *Little*, which are really *Adjectives*.

ADVERBS of AFFIRMING or of Conſent are, *Yea*, *Yes*, *I*.

*Yes* is more uſual and modiſh than *Yea*, *I* for *Yes*, is uſed in a haſty or merry Way; as, *I Sir*, *I Sir*. And ſometimes we uſe *Ay*, but this Way of Affirming is rude and ungentile. *Yea* or *Yes* comes from the *Saxon Ia*.

ADVERBS of DENYING are, *No*, *Not*, and *Nay*.

*No*

*No* and *Nay* are uſed abſolutely, that is, without being joined to any other Word; as, *Will you do it? A.* No. *Not* is uſed when joined to ſome other *Word*; as, *I do not love it*, where we muſt not ſay, *I do no love it*, neither may we uſe *I no no read*, *He is no well*, for, *I do not read*, *He is not well* &c. But *no* before a Subſtantive is an Adjective for *none*, as *No man*, or *no Body did it*.

*Nay* is emphatically and elegantly uſed to correct an Error in our ſelves or others: as, *He is as good a Scholar as* you are, *nay, a better*.

*No* comes from the *Saxon No*, and *Not* from *Noht*: The *Saxons* uſed alſo *Ne* for *No*, which did often looſe its *e*, and coaleſce or join with other Words; as, *Nill* for *Ne will*, i. e. will not; ſo *None* for *Ne one*, &c.

*Ay* ſeems to be a Contraction of the *Latin* Word *Aio*, as *Nay* is of *Nego*. For our *Nay, Nay*; *Ay, Ay*; is a plain Imitation of *Terence's Negat quis? Nego. Ait? Aio.* Eunuch. II. 2. 21.

*N. B.* Two *Negatives*, or two *Adverbs* of *Denying* do in *Engliſh* affirm.

We put our *Adverb* of *denying* after the Verb; as, *I do not love him, I love not him*, or *I love him not*: But the other *Adverbs* may be placed indifferently either before or behind. Only you may obſerve, that the *Adverbs* which end in *ly*, are commonly placed next to the *Verb*.

*Nor* is always in the ſecond Member of a Sentence, and then *neither* is in the firſt; as, *I have eaten* neither *Meat* nor *Bread* to Day. But if *not* be in the firſt Member, *neither* but rather *nor* is in the ſecond: as, *I have not* taſted Bread to Day, *nor* [*neither*] have I ſeen any.

ADVERBS of DOUBTING whether it be ſo or not, are, *Perhaps*, or *Peradventure*, i. e. *it may be* ſo or not ſo.

Theſe are applicable both to *Affirmation* and *Negation*, and are, conjectural, doubtful, and contingent: *Perhaps* and *Peradventure* are uſed Adverbially, tho' ſtrictly ſpeaking they are no Adverbs but a Prepoſition compounded with a Subſtantive: as, *Perhaps* is by Hap or Accident; *Peradventure* is by Adventure, or rather by an Adventure; as alſo, *indeed*, which is compounded of a Prepoſition and Subſtantive.

But theſe Words relate to *Certainty*, or Confidence, that the Thing is ſo or not ſo; *Truly, Surely, Indeed, Verily*, &c.

ADVERBS of COMPARISON; thoſe *Adverbs* which do themſelves mark *Compariſon*, or the Difference of Degree in Per-

ſons or Things, are, *How, As, So, How much More, Leſs, Leſt, Moſt, Very, Rather, Than.*

The *Adverbs* of *Compariſon, More, Leſt,* and *Moſt,* are joined to any Adverbs, that are capable of receiving *More* or *Leſs.*

ADVERBS of QUALITY, *or of the Manner*;---From moſt Adjectives in our Language, are formed Adverbs which end in *ly,* and theſe for the moſt Part denote the ſame *Quality* or *Manner,* as the Adjectives do, from whence they are derived; as, *that was nobly done,* or *that was a noble Deed; God's Mercy is infinite,* or *God is infinitely merciful.* So from *juſt, wiſe, prudent, brave, right, conſtant,* &c. come the Adjectives, *juſtly, wiſely, prudently, bravely, rightly, conſtantly,* &c.

This Ending anſwers to the *Saxon* Termination in LICE, as, *rihtlice, rightly,* from *riht:* And to the *French* Ending MENT, as, *purement, purely:* To the *German* Ending LICH, as, *warlich.*

This Sort of Adverbs commonly admit of *Compariſon*; as, *happily, more happily, moſt happily.*

*N. B.* There are Abundance of Words, which are reckoned for Adverbs and are not; and there are great Numbers of Adjectives that are uſed Adverbially, or as Adverbs: But theſe, and thoſe that are formed from them ending in *ly,* and ſeveral *Prepoſitions* that are reckoned as Adverbs, I have deſignedly omitted.

* Some *Adverbs* are alſo compared; as, *often, oftener, oftenеſt,* &c.

Adverbs in *ly,* are compared by *more* and *moſt*; as, *wiſely, more wiſely, moſt wiſely.*

Sometimes the Article *The* is uſed in an Emphatical Manner, before the *Comparative*; as, *The leſs I ſee him, the better*; *The more I talk with him, the leſs I like him.*

Motion from one Place to another, is commonly expreſſed by the Adverbs that end in *ther*; as, *Hither, to this Place, Thither, to that Place.*

*Hither* is ſometimes uſed as an Adjective: as, On the *hither ſide of it,* in contradiſtinction to the *other ſide,* or the *farther ſide of it.*

The

The *Adverb* is alſo often in the Modern Languages explained by the *Noun*, and the *Preposition*; as, *with juſtice*, for, *juſtly*; *with wiſdom*, for, *wiſely*, &c.

*Queſtions relating to the twenty ſecond Chapter.*

Q. *What is an* Adverb?

*A.* An Adverb is a Word that is joined to a *Verb*, to an *Adjective*, to a *Participle*, or another *Adverb*, to denote or mark ſome *Circumſtance*, ſome *Quality*, or Manner ſignified by them.

Q. *Is an Adverb joined only to a Verb?*

*A.* No, for it is alſo joined to *Adjectives*, *Participles*, and to other *Adverbs*.

Q. *What is the Uſe of the Adverb?*

*A.* To denote ſome *Quality*, *Manner*, or *Circumſtance*, which the Word it is put to ſignifies.

Q. *Are not Adjectives ſometimes uſed as Adverbs?*

*A.* Yes: They often are ſo uſed, and there is hardly any Adjective from whence an Adverb in *ly* may not be formed.

Q. *What ſort of* Adverbs *are the Adverbs in* ly?

*A.* Adverbs in *ly*, are Adverbs of Quality.

Q. *Are not Adverbs ſometimes compared?*

*A.* Yes: Some are, eſpecially the Adverbs in *ly*.

Q. *What is the Signification of* Where, here, there, hence, thence, *&c.*

*A.* Where, *is*, in what place, here, in this place, *&c.*

Q. *Whence comes the Word Adverb?*

*A.* From the Latin *Adverbium*, that is, *Ad to* and *Verbum a Verb* or Word, becauſe it is added to another Word to ſhew ſome manner or Circumſtance, and eſpecially to the *Verb*.

## CHAP. XXIII.

### *Of the Conjunctions.*

A Conjunction is a Part of Speech that joins Sentences together, and ſhows the manner of their Dependance upon one another.

For, to uſe Mr. *Lock*'s Words already quoted, To think well, a Man muſt obſerve the Dependance of his Thoughts and Reaſonings one upon another: And to expreſs well ſuch methodical and rational Thoughts, he muſt have Words to ſhew what *Connexion, Reſtriction, Diſtinction, Oppoſition, Emphaſis,* &c. he gives to each reſpective Part of his Diſcourſe. See *Page* 70 of this Grammar.

I ſhall therefore divide the Conjunctions into Conjunctions *Copulative*; into *Disjunctive*, or of *Diviſion*; into *Adverſative*, or of *Oppoſition*, and of *Exception*; into *Conditional*; into *Suſpenſive*, or of *doubting*; into *Conceſſive*; into *Declarative*; into *Interrogative*; into *Comparative*; into *Augmentative* and *Diminutive*; into *Cauſal*, or *Cauſative*; into *Illative*, or *Concluſive*; into *Conjunctions* of *Time*, and of *Order*; and into *Conjunctions* of *Tranſition*.

#### *Conjunctions Copulative*

Are thoſe Words which ſerve to join or couple two Propoſitions or Sentences under the ſame Affirmation, or under the ſame Negation. *And, alſo*, are thoſe which are uſed for the Affirmation; *nor*, or *neither*, for the Negation.

There is no Conjunction of ſuch general uſe as *And*; as, *Bread* and *Cheeſe, Beer* and *Ale, and yet, and therefore*, &c.

#### *Conjunctions Disjunctive.*

Are thoſe Words which do ſerve in ſuch a manner for the *Connexion* of Diſcourſe, that they mark at the ſame time diviſion or diſtinction in the Senſe of the Things ſpoken

ken of: Theſe are, *Or* and *Whether, Either*; as, *it is one or the other. I don't know whether it be good or bad.*

*Conjunctions Adverſative*; *Or*,

Conjunctions of *Oppoſition*, are thoſe Words which are uſed to couple two Sentences, in marking the Oppoſition in the ſecond Sentence, with regard to the firſt. The chief of theſe is *But*, the others are *Nevertheleſs, However*, &c.

As, *But to ſay no more:* Here *But* intimates, (As Mr. *Lock* ſays) a Stop of the Mind, in the Courſe it was going, before it came to the end of it. *I ſaw but two Plants:* Here it ſhews, that the Mind limits the Senſe to what is expreſſed, with a Negation of all other. *You pray; But, it is not that God would bring you to the true Religion, But that he would confirm you in your own:* The firſt of theſe *Buts* intimates a Suppoſition in the Mind, of ſomething otherwiſe than it ſhould be; the latter ſhews, that the Mind makes a direct Oppoſition between that and what goes before it.

So, *All Animals have Senſe; But a Dog is an Animal*; Here it ſignifies little more, but that the latter Propoſition is joined to the former, as the *Minor* of a Syllogiſm.

Conjunctions of *Exception* or *Reſtriction* are, *unleſs, but, otherwiſe*, &c. as, *I will not go unleſs you will go with me.*

*Conjunctions Conditional* are ſuch as in connecting one part of the Diſcourſe to the other, ſerve to put, between the two Sentences that they join, a Condition or Clauſe without which, that which is expreſſed in the principal Sentence ceaſes to have its Effect. Theſe Conjunctions are, *If, But if*, alſo *ſave* and *except*; if they may be allowed to be Conjunctions.

The Conjunctions *Suſpenſive* or *Dubitative*, which ſerve to mark Suſpenſion or Doubting in Diſcourſe, are *Whether*, &c. as, *I don't know whether it be ſo or no.*

Conjunctions Conceſſive, or ſuch as grant the Thing to be ſo, are *Although*, &c.

*Conjunctions Declarative*, are ſuch as are uſed to explain the Thing more clearly; as, *As, Namely, to wit, for example*, &c.

As, *There are four Elements, Namely*, or *for Example*, or *to wit, Earth, Water, Air, Fire.* But if any one ſhould inſiſt that *namely* is an Adverb; *For example* a Prepoſition and a Subſtantive; *To wit* a Prepoſition and a Verb; I ſhall not

not diſpute it. *To wit,* comes from the *Saxon, witan, to know.*

Conjunctions Interrogative, are ſuch as are uſed in asking a Queſtion, or the Reaſon of a Thing. Theſe are, *Why, Wherefore,* &c. as, *Why did you do it?* But this ſhall ſuffice for the Conjunctions, ſince it would be too tedious to go through all the Diviſions of them, and I may ſome other time explain them more largely and accurately. For the Inſtances we have given from Mr. *Lock* in the Conjunction *But,* may give occaſion to reflect upon their Uſe and Force in Language, and lead us into the Contemplation of ſeveral Actions of our Minds in diſcourſing, which it has found a Way to intimate to others by theſe Particles, ſome whereof conſtantly, and others in certain Conſtructions, have the Senſe of a whole Sentence contained in them. And there are ſome of them do really belong to ſeveral other Diviſions, beſides what they are generally divided into.

The Conjunctions not yet mentioned are, *For, Becauſe,* (i. e. *by-cauſe,* as it was wrote formerly;) *That, Therefore, Whereas, Since, Likewiſe, Thereupon,* &c.

If any ſhall reckon ſome of theſe Words as Adverbs, and ſome of the *Adverbs* as *Conjunctions,* they being often uſed in both Senſes, there will be no great harm done.

### *Queſtions relating to the twenty third Chapter.*

Q. *What is a Conjunction?*

*A.* A Conjunction is a Part of Speech that joins Sentences together, and ſhows the manner of their Dependance upon one another.

Q. *What is the Uſe of the Conjunction?*

*A.* It is uſed to join Sentences.

Q. *Does it join Words together?*

*A.* Strictly ſpeaking it does not; for in this Sentence, *Peter* and *Paul preaches; preaches* is underſtood in the firſt Part of the Sentence, that is, *Peter preaches,* and *Paul preaches,* where you ſee there are two Sentences joined together by the Couple or Conjunction *And.*

Q. *Whence comes* Conjunction?

*A.* From *Conjunctio* a joining together; becauſe the Uſe of the *Conjunction* is to join Sentences together.

Of

## *Of the* PREPOSITION.

THIS Part of Speech being of ſuch ſpecial Uſe in our Language, that by the Help of it, almoſt all our Syntax is performed: We have therefore treated of it in the Eight Chapter, *p.* 82.

## CHAP XXIV.

## *Of the* INTERJECTION.

THE *Interjection* is nothing but an Expreſſion which is uſed to denote, ſome ſudden Motion or Paſſion of the Mind. And as the greateſt Part of the *Expreſſions* uſed on theſe Occaſions, are taken from Nature alone, the real *Interjections* in all Languages, conſiſt but of one Syllable. And as all Nations do agree in theſe Kinds of Natural Paſſions, ſo likewiſe, do they very much agree in the Signs or Indications of *Mirth, Sorrow, Love, Hatred,* &c. Some have indeed denyed the *Interjections* to be Words, or any Part of diſtinct Speech, but only natural Signs of the Notions or Paſſions of our Mind, expreſſed by ſuch rude Sounds, ſeveral of which are common with us, to brute Creatures. But as the Ingenious and Reverend Mr. *Symes*, * very well obſerves, ſince there are Paſſions, and theſe muſt be repreſented in Diſcourſe, the *Interjection* has as good a Foundation in Nature, and is as neceſſary in Conſtruction as the beſt of them.

* An *Interjection* is a Part of Speech, that denotes ſome ſudden Motion or Paſſion of the Soul.

They may be divided into *Solitary* and *Paſſive*, being uſed by us when we are alone, or not ſo directly tending to diſ-

* In a Book called *Nolumus* Lilium *defamari.*

courſe

courſe with others, in which the Party ſpeaks as ſuffering ſome change in himſelf. They are the Reſult, either of a ſurprized *Judgment*, denoting either *Admiration*, as, *Heigh*; *Doubting* or *Conſidering*, as, *Hem*, *Hy*; *Deſpiſing*, as, *Piſh*, *Shy*, *Tuſh*, &c. or ſuch as denote a ſurprized *Affection*, moved by the Apprehenſion of *Good* or *Evil*, denoting *Mirth*; as, *Ha*, *Ha*, *He*; *Sorrow*, as, *Hoi*, *Oh*, *Oh*, *Ah*; *Love* and *Pity*, *Ah*, *Alack*, *Alas*; *Hate* and *Anger*, *Vaub*, *Hau*, *Phy*, *Foh*.

The other Sort may be ſtiled *Social* and *Active*, being never uſed by us, when we are alone, but immediately tending to diſcourſe with others, in which the Party ſpeaks with Deſign to procure ſome Change in his Hearers. Theſe are ſuch as denote *Exclaiming*, or crying out, as, *Oh*, *Soho*; *Silencing*, as, *St*, *Huſh*; Such as are uſed to diſpoſe the Senſes of the Hearer, beſpeaking his Attention, *Ho*, *Oh*; *Expreſſing Attention*, as, *Ha*; Such as are uſed to diſpoſe the Affections of the Hearer, by Way of *Inſinuation* or *Blandiſhment*, as, *Now*; or by Way of *Threatning*, as, *Ve*, *Woe*. But *Woe* is rather a Subſtantive; for *Wo's me*, is, *Woe is to or for me*.

### *Queſtions relating to the Twenty third Chapter.*

Q. *What is an* Interjection?

*A.* An *Interjection* is a Part of Speech that denotes ſome ſudden Motion or Paſſion of the Soul.

Q. *Whence comes the Word* Interjection?

*A.* From *Interjectio* a caſting, or putting between; it falling abruptly or on a ſudden between our Diſcourſe.

## CHAP. XXV.

## *Of the* EXPLETIVES.

THere are certain Words called *Expletives*, that is, redundant Words, uſed in ſeveral Languages, eſpecially in the *Greek* and *Tuſcan*: Theſe Words contribute nothing to the *Syntax* or Conſtruction, nor to the Senſe of the Diſcourſe; but their chief Uſe is to give a greater *Emphaſis* or Force to the Expreſſion.

Our

Our Language admits of ſeveral Words of this *Sort*, therefore I have juſt mentioned them here.

* An *Expletive* is a Word that is uſed to give an *Emphaſis* or Force to the Expreſſion, but is unneceſſary either as to the *Conſtruction* or *Senſe* of the Diſcourſe.

Such are, *From*, *For*, *Now*, *The*, *Then*, *Well*, &c. As, From *whence come you?* For, whence come you, *&c. I go* for *to ſee*, i. e. *I go to ſee*;

*The Heroe came the Battle* for *to ſee,*
*But* unto *him appear'd no Enemy.*

Here alſo *Unto* is put for *To*. *Prithee* now *do*, for, *Prithee do*, i. e. *I pray thee do ſo or ſo*. *What am I* the *better? Do it* then; Well, *read the Book.*

*Queſtions relating to the Twenty fourth Chapter.*

Q. *What is an* Expletive?

*A.* An Expletive is a Word that is uſed to give an Emphaſis or Force to the Expreſſion, but is unneceſſary either as to the Conſtruction or Senſe of the Diſcourſe.

Q. *What is the Uſe of the Expletive?*

*A.* To give an Emphaſis or Force to the Expreſſion.

Q. *Whence comes the Word Expletive?*

*A.* From *Expletivus*, or *explere*, becauſe it does as it were fill up the Sentence.

PART

# PART II.

## CHAP. I.

## *Of* Etymology *or* Derivation.

HAVING in the former Part treated of the ſeveral Parts of Speech: I ſhall now come to obſerve the Agreement or Affinity of each to the other, or how one Word comes or is derived from another: And this Part of *Grammar* is called *Etymology*, taken in its common and more uſual Senſe, as it treats of the *Derivation* of Words.

* From any Subſtantive, or Adjective, put for a Subſtantive, (either in the Singular or Plural Number) is formed the *Genitive Caſe* by adding *s*. See Chap. VI. *Page* 51.

* Every Subſtantive put for an Adjective, becomes an Adjective.

This

This may be called an *Adjective Reſpective.* See Chap. IX. *Page* 105.

* Many Subſtantives, and ſome Adjectives (and ſometimes the other Parts of Speech) being put for *Verbs*, become *Verbs:* And denote or ſignify ſome ſort of Application of the ſame Thing, or the Thing ſignified by the Subſtantive: The Vowel being commonly made long, and the Conſonant ſoftened.

As from *a Houſe* comes *to houſe*, i. e. to go into a Houſe, or to receive into a Houſe. From *Braſs*, to braſs, i. e. to cover with *Braſs:* So *Glaſs*, to *glaze*, *Graſs*, to graze, *Price*, to *prize*, *Breath*, to *breathe: Shade*, *Shadow*, to *ſhade*, to *ſhadow*; from a *Fiſh*, to *fiſh*, *Oil*, to *oil*, *Rule*, to *rule*, *Love*, to *love*, *Life*, to *live*, *Strife*, to *ſtrive: Further*, to *further*, *Forward*, to *forward*, *Hinder*, to *hinder:* And a great many more.

Sometimes the Syllable *en* is added, eſpecially to *Verbs* that come from *Adjectives*; as from *Short*, comes to *ſhorten*, that is, to make it ſhort; *Faſt*, to *faſten*; *White*, to *whiten*, or to *white*; *Black*, to *black*, or to *blacken*; *Hard*, to *harden*; *Soft*, to *ſoften:* And many others.

* From Verbs are formed the *Participles*; The *Paſſive* one that ends in *ed*, or *en*; as, *loved*, *given:* and the *Active Participle* that ends always in *ing*, as, *loving:* From which Verbs by the Addition of *er* to the ending of the Preſent Tenſe comes a Subſtantive ſignifying the *Agent* or *Doer.* As from *Hear* comes the Noun *Hearer*, i. e. one that hears: From *Run*, *Runner*, i. e. one that runs.

* From Subſtantives, by adding the Termination or ending *y*, are formed Adjectives of Plenty, or of Abounding.

As, from a *Louſe* comes *louſy*, i. e. one that has a great many *Lice*; *Wealth, wealthy*; *Health, healthy*; *Might, mighty*; *Worth, worthy*; *Wit, witty*; *Water, watry*; *Earth, earthy*; *Wood, woody*; *Air, airy*; *Heart, hearty*; *Hand, handy*: And a great many others. The *Saxon* and *German* Termination *ig*, anſwers to this Termination *y*, as, *Enig, any.*

* Some Adjectives end in *en*, and ſignify the *matter* out of which any Thing is made: as, *Aſhen, Birchen, Oaken, Beachen*; An *Oaken Stick*, i. e. A Stick made of Oak.

* From Subſtantives come alſo Adjectives, denoting *Fulneſs*, by adding the Termination *ful.*

As, from *Joy*, comes *joyful*, i. e. full of Joy; *Fruit, fruitful*; *Youth, youthful*; *Luſt, luſtful*; *Care, careful*; *Uſe, uſeful*; *Delight, delightful*; *Plenty, plentiful*: And many others.

* Sometimes the Termination *ſome* is added, having much the ſame Senſe with *ful.*

As, from *Trouble*, comes *troubleſome*, *i. e.* full of trouble; *Delight, delightſome*; *Game, gameſome*; *Burden, burdenſome*; *Light, lightſome*; *Hand, handſome*; *Alone, loneſome*; *Whole, wholeſome*; *Toil, toilſome*; *Full, fulſome*, &c. This anſwers to the *Saxon* Termination *Sum.*

* But the Termination *leſs*, being added to Subſtantives, forms Adjectives ſignifying *Want.*

As, *Worthleſs*, i. e. of no *worth*, or that wants *worth*; *Witleſs, Heartleſs, Joyleſs, Careleſs, Helpleſs, Uſeleſs*: So from *Comfort, comfortleſs*; *Sap, ſapleſs*, i. e. without *Sap*: And many others. This Termination anſwers to the *Saxon Leas*, or *leaſe*; as, *Faceleas*, without fault. Which *Leas* comes from the *Meſo Gothick laus*, which ſignifies *free from*, or without, and in Compoſition denotes privation or defect.

The

* The ſame Thing is alſo ſignified by *un*, or *in*, prefixed to Adjectives, though *in* is only uſed in Words derived from the *Latin*;

As, *Pleaſant*, *unpleaſant*, i. e. not *Pleaſant*, *wiſe*, *unwiſe*; *profitable*, *unprofitable*; *Unworthy*, *unfruitful*, *unuſual*. *Innocent*, i. e. *not hurtful*, *impatient*, i. e. not patient: But we ſhall ſpeak of theſe Words *un* and *in*, more fully in the Chapter of the *Inſeparable Prepoſitions*.

* By adding the Termination *ly* to Subſtantives (and ſometimes Adjectives) are formed Adjectives which denote *Likeneſs*.

As, from *Giant*, comes *giantly*, *i. e.* like a *Giant*; *Earth*, *earthly*; *Heaven*, *heavenly*; *God*, *godly*; *Good*, *goodly*, &c.

The ſame Termination *ly*, being alſo added to Adjectives, forms Adverbs of Quality, as from *Mighty*, comes *mightily*; *Rich*, *richly*, &c. See Chap. XXII. *Page* 172.

This Termination anſwers to *lic*, or *lice* of the *Saxons*; as, *Heofonlic*, *Heavenlike*, or *heavenly*: And to *lich* and *lick* of the *Germans* and *Dutch*.

Adjectives Diminutive, or Adjectives that denote a Leſſening of the Signification are made by adding *iſh* to Adjectives, and often to Subſtantives.

As, *Green*, *greeniſh*, i. e. a little or ſomewhat *green*; *White*, *whitiſh*; *Soft*, *ſoftiſh*; *Thief*, *thieviſh*; *Wolf*, *wolfiſh*; *Child*, *childiſh*: And after this manner you may form any others.

*N. B.* But theſe Words in *iſh*, if they come from a Subſtantive they generally denote *Likeneſs*; as, *Wolfiſh*, i. e. like a *Wolf*, from the Subſtantive *Wolf*; but if they come from an Adjective they denote Diminution, or leſſening the Senſe of the Word they come from; as, *Softiſh*, i. e. ſomewhat *ſoft*: From the Adjective *ſoft*.

There are alſo ſome National Names which end in *iſh*; as *Engliſh*, *Spaniſh*, *Daniſh*, *Scottiſh*, (by Contraction *Scotch*) *Swediſh*, &c. This ending anſwers to the *Saxon* ending *iſc*; as, *Engleiſc*, *Engliſh*, &c.

## CHAP. II.

### *Of Subſtantives Diminutive,* &c.

A Noun Diminutive is a Word, that commonly by the Addition of ſome Letter or Syllable to the Word from whence it comes, ſerves to denote a Diminution or Leſſeningthe Senſe of that Word from whence it comes: As, *Lambkin* from *Lamb.*

Here *kin* being added to *Lamb* denotes the leſſening the Signification of the Word, for *Lambkin* is a little *Lamb.*

So theſe are Forms of Diminutives, from *Hill, Hillock,* i. e. a little Hill; *Part, Particle, Parcel*; *Cock, Cockerel*; *Pike, Pickerel*; *Poke,* (an old Word) *Pocket,* i. e. a little *Poke*; *I will not buy a Pig in a Poke,* i. e. Bag. A *Gooſe,* a *Goſling*; a *Chick,* a *Chicken*; a *Pipe,* a *Pipkin*: So a *Man, Mannikin,* i. e. a little *Man*; a Word ſeldom uſed. So *Wilkin,* i. e. little *Will, Tomkin,* little *Tom.*

There are alſo other ways of forming *Diminutive* Words, by ſoftening or thinning the Sound, as it were, of the Letters, eſpecially of the Vowels; as the Form of making *Augmentative* Words, or ſuch as encreaſe the Signification, is by ſwelling, or elſe drawing out the Sound, and that is done ſometimes not ſo much by changing the Letters, as by the Pronunciation of them: As, to *Sup,* to *Sip*; *Scop, Sop, Sippet*; *Top, Tip*; *Spit, Spout*; *Tong, Ting*; *Babe, Baby, Booby*; The Senſe of this ſort of Words is alſo enlarged or leſſened by adding *great,* or *little* to them. The Senſe is alſo often enlarged or leſſened by drawing out the Sound in a Word; as, *Great, great booby*; So *lee-tle pre-ty Parrot,* for, *little, pretty,* &c.

So likewiſe theſe Words may be ſaid to be Diminutives, *Scruple,* to *Dally,* to *Slumber, Dribblet, Smack, Trip, Nibble,* being conſidered in relation to *Doubt, to play, to ſleep, ſum, Taſte, to ſtumble, to bite,* &c. Theſe are alſo Diminutives

*Nag.*

*Nag, Cottage, Pallet, Wicket, Sprig, Puppet, Dagger, Piſtol, Scrap, Crum, Speck,* &c. being conſidered with reſpect *to Horſe, Houſe, Bed, Door, Branch, Image, Sword, Gun, Piece,* &c.

* Words ending in *Ship*, denote or ſignify *Office, Employment*, or *Condition*.

As, *Kingſhip*, i. e. the Office of a *King*; *Stewardſhip*, the Office or Employment of a *Steward*; So *Fellowſhip, Partnerſhip, Chancellorſhip, Headſhip, Lordſhip, Worſhip*, whence *Worſhipful* and to *worſhip*. This Termination anſwers to the *Saxon* ending *Scip*, or *Scype*; as, *Weorth-ſcype*, i. e. *Worſhip*, or *Worthſhip*.

* Words ending in *dom*, denote firſt Office or Charge with Power and Dominion, or without them; as, *Popedom, Kingdom*; Secondly, the *State, Condition, Quality*, and *Propriety*, and alſo the *Place* in which a Perſon exerciſes his Power; as, *Freedom, Thraldom, Whoredom, Wiſdom*, &c. *Dukedom*, which denotes the Authority or Power of a *Duke*, as alſo the Place where he exerciſes that Power.

This ending anſwers to the *Saxon dom*, or *dome*; as, *Freedom, freedom*; *Wiſdom, wiſdom*; *huredom, Whoredom*.

* Words ending in *Rick*, denote alſo *Office* and *Dominion*; as, *Biſhoprick*, &c.

This ending anſwers to the *Saxon Rice*, or *ric*, which ſignifies *Dominion, Power*, &c. as, *Biſceop-ric*, i. e. Biſhoprick.

Alſo thoſe Words which end in *Wick*, have the ſame Signification; as, *Bailywick*, &c.

*N. B. Ment* and *Age*, are purely *French* Terminations, and have the ſame meaning with us as with them, and ſcarce ever occur but in Words which come from that Language; as, *Commandment, Uſage*, &c.

* From Adjectives by adding *Neſs*, come alſo Subſtantives, which ſignify the Eſſence of the Thing.

As, from *White*, *whiteneſs*; *hard*, *hardneſs*; *great*, *greatneſs*; *Skilful*, *skilfulneſs*, &c. Theſe are called *Abſtract Nouns*. This ending anſwers to the *Saxon Neſs*.

* Nouns that end in *Hood* and *Head*, denote the *State*, *Condition*, and *Quality*; as, *Godhead*, *Manhood*, *Widowhood*, *Knighthood*, *Likelihood*, *Falſehood*, &c.

This ending anſwers to the *German Heyt*, and the *Saxon had*, or *hade*, which ſignifies *Order*, *Sex*, *Degree*, *State*, and *Quality*, &c. as, *Medenhad*, *Maidenhead*.

There are alſo other Subſtantives (derived from *Adjectives* and *Verbs*) which are made by adding the ending *th*; there being ſometimes ſome ſmall Change made.

As, from *Long*, comes *length*, *ſtrong*, *ſtrength*, *broad*, *breadth*, *wide*, *width*, *deep*, *depth*, *high*, *height*, (or as formerly *heighth*) *true*, *truth*, *warm*, *warmth*, *dear*, *dearth*, *ſlow*, *ſloth*, *merry*, *mirth*, *hail*, *health*, *well*, *weal*, *wealth*, *dry*, *drowth*, *drought*, *dry'th*, *young*, *Youth*, *Moon*, *Month*.

Of this kind are alſo ſeveral Words derived from Verbs: As, from *to dy*, comes *death*, *to till*, *tilth*, *grow*, *growth*, *mow*, *mow'th*; as, *later-mow'th*, *the after-mowth*, now called *Math*. *Steal*, *ſtealth*, *ſee*, *ſight*, *flee*, or *fly*, *flight*, *weigh*, *weight*, &c.

Theſe Words do alſo retain the ſame Form, *Faith*, *ſpight*, *wreath*, *wrath*, *broth*, *moth*, *froth*, *breath*, *ſooth*, *worth*, *light*, *wight*, an old Word that ſignifies Thing, or Perſon, alſo *ſtrong*, or *nimble*.

This ending is an Imitation of the *Saxon* ending *th*, or *the*; as, *Myrthe*, *Mirth*, *Eorth*, i. e. *Earth*, &c.

*Queſtions*

## *Queſtions relating to the firſt and ſecond Chapters of the Second Part.*

### *Queſtions relating to the Firſt Chapter.*

Q. *What do you mean by* Etymology?

*A. Etymology* as it is here treated of, relates to the Derivation of Words, or ſhows how one Word comes from another.

Q. *Do Subſtantives ever become Verbs?*

*A.* Yes; For from *a Houſe*, comes the Verb *to houſe*; from *a Fiſh*, comes *to fiſh*; from *a Rule*, comes the Verb *to rule*, &c.

Q. *Do Subſtantives come from Verbs?*

*A.* Yes; Almoſt every Verb has ſome Subſtantive come from it, which is therefore called a *Verbal Noun*, i. e. a Noun that comes from a Verb.

Q. *Give me an Example?*

*A.* From the Verb, by adding *er*, comes a Subſtantive ſignifying the *Agent*, or *Doer*: As, from *Hear*, comes *Hearer*, or one that *hears*, from *run* comes a *Runner*, or one that *runs*.

Q. *What do Adjectives that end in* y *denote?*

*A.* They denote Plenty, or Abundance.

Q. *What do Adjectives that end in* ful *ſignify?*

*A.* They ſignify *Fulneſs*.

Q. *What do Adjectives that end in* ſome *denote?*

*A.* They alſo denote *Fulneſs*.

Q. *What do Adjectives in* leſs *denote?*

*A.* They denote or ſignify *Want*; as, *Careleſs*, without care.

Q. *What do Adjectives in* iſh *ſignify?*

*A.* They imply a Diminution or Leſſening the Senſe of the Word; as, *Softiſh*, i. e. ſomewhat *ſoft*.

### *Queſtions relating to the Second Chapter.*

Q. *What is a* Diminutive *Noun?*

*A.* A Noun that denotes Diminution or a leſſening the Senſe of the Word it comes from; as, *Lambkin*, a little *Lamb*, from *Lamb*.

Q. *Whence comes the Word* Diminutive?

*A.* From

*A.* From *Diminutivus*, or *Diminuere*, to leſſen, or make a Thing leſs.

Q. *What do Nouns that end in* Ship *denote?*

*A.* They denote *Office, Employment*, or *Condition*.

Q. *What do Nouns ending in* dom *denote?*

*A.* They denote Office, or Charge, with Power or Dominion.

Q. *What do Nouns that end in* Rick *ſignify?*

*A.* They denote alſo Office and Dominion.

Q. *What do Words that end in* Hood *and* Head *denote?*

*A.* They denote the *State, Condition*, and *Quality* of a Thing or Perſon.

## CHAP. III.

### *Of Words that imply a Likeneſs to the Thing ſignified.*

THere are alſo in our Language many other Words, which, as it were bear relation to one another, as being derived from the ſame Stock or Root, though with ſome Alteration, and have a near Signification with one another: As, *to beat, a bat, batoon, a battel, a beetle, a battle-door, to butter, batter*; all which Words have a kindred Signification: Perhaps from the *Latin Batuere*. So likewiſe *Take, touch, tickle, a tack, tackle*: So *Two* (which comes from the *Saxon twa*, and that from the *Greek* or *Latin Duo*) *twain, twice, twenty, twelve, twins, twine, twiſt, twirl, twig, twich, twinge*; So *between, betwixt, twilight*, &c.

*Sn*, generally denotes or implies as much as *Noſe*, or Words that come from that, or have ſome ſort of relation or reference thereto: As, *Snout, ſneeze, ſnore, ſnort, ſneer, ſnicker, ſnot, ſnivil, ſnite, ſnuff, ſnuffle, ſnarl, ſnudge*, i. e. to hold your Noſe in your Boſom.

*Sn*, implies *Noſe*, and thoſe Things which relate to it; for, from the Latin *Naſus* come the *French* Word *Nes*, and the *Engliſh* Word *Noſe*; and *Neſſe* ſignifies a Promontory, that like a *Noſe* runs into the Sea, as is plain from the Names of ſeveral of the Promontories on the Coaſts of *England* and *Scotland*, by tranſpoſing the *s* and the *n*.

B!,

*Bl*, denotes or implies *blowing*, (and perhaps comes from the Latin *Flo, to blow,*) as, *Blow, blaſt, to blaſt, to blight,* (and metaphorically to blaſt one's Reputation) *to bleat, bleak, to bleach, to bluſter, blurt, blab, bladder, bleb,* or a knot in a Glaſs, *bliſter, blain, blabber-lip't, blubber-cheek't, bloted, blaze, to blow,* or *bloſſom, bloom,* and perhaps hither we may refer *blood* and *bluſh.*

* It is obſervable that in our own Native Words, there is to be found a very great Likeneſs or Agreement in the Letters to the Thing ſignified.

Thus the thinner or ſmaller, the more acute, or more groſs, ſofter or ſtronger, clearer, more obſcure, or more hiſſing Sounds, of the Letters, very often imply the like Affections in the Things ſignified, and often in the ſame Word, though it be but of one Syllable.

Thus Words that begin with *Str*, imply a ſtrong Force or Power in the Thing ſignified; as, *Strong*, or *ſtrength, ſtrow, ſtrike, ſtroke, ſtreak, ſtrake, ſtroke,* i.e. the Marks of the blow; *Stripe, ſtrive, ſtrife, ſtrain, ſtruggle, ſtrut, ſtretch, ſtretched, ſtreight, ſtreſs, ſtring, ſtrap, ſtream, ſtrand, ſtrip, ſtray, ſtraggle, ſtrange, ſtride, ſtraddle.* Perhaps this *Str*, comes from στρέννυμι, or *ſtrenuus, Stout.*

*St* implies, or denotes Strength or Force, but in a leſs degree; that is, as much as is needful to preſerve what we have got, rather than for getting any Thing: As, *Stand, ſtag, ſtaff, ſtop, ſtifle, ſtick, ſtutter, ſtammer, ſtagger, ſtickle, to ſtick, ſtake, ſtock, ſtem, ſting, ſtink, ſtitch, ſtubble, ſtump, ſtumble, ſtalk, ſtep, ſtamp, ſtow, ſtead, ſteady, ſtable, ſtall, ſtool, ſtage, ſtout, ſturdy, ſteeple, ſtandard,* &c. In all which Words and ſeveral others *St* denotes ſomething firm or fixed. Perhaps *St* is taken from *Sto*, to *ſtand.*

*Thr*, implies a more violent motion: As, *Throw, thruſt, throng, throb, through, threat, thrall, thraldom, throes* ὠδῖνες. &c. This *thr*, is not much unlike Θρ, of the *Greeks* in the Words θρέω, θρώω, θράνω, θρόθ, θρόμβος, θρύπτω, θρώσκω, &c.

*Wr*, implies ſome Crookedneſs or Diſtortion: As, *Wry, wreathe, wreſt, wreſtle, wring, wrong, wrinch, wrench, wriggle,*

*gle, wrangle, wrinkle, wrath, wreak, wrack, wretch, wriſt, wrap,* &c.

*Sw,* inſinuates a ſilent Agitation, or a ſofter motion of the Sides: As, *Sway, ſwag, ſwagger, ſwerve, ſwill, ſwim, ſwing, ſwift, ſwitch,* in which Words all the Conſonants are almoſt ſilent, and the Vowels have a moſt ſlender Sound.

Nor are the Words, beginning with *Sm,* much different from the former: As, *Smooth, ſmug, ſmile, ſmirk, ſmite, ſmall, ſmell, ſmack, ſmother, ſmart.*

*Cl,* implies a ſort of adhering, Sticking or Cleaving to; as in *Cleave, Clay,* i. e. ſticking Earth; *Cling,* to ſtick cloſely; *Climb, clamber, clammy, claſp, clip, clinch, cloak, clog, cloſe, clod, a clot, clouted cream, a clutter, a cluſter,* &c.

*Sp,* implies a ſort of diſſipation or *Spreading* out, particularly with ſwiftneſs, eſpecially if an *r* be added; as if it came from *Spargo,* or *ſeparo, to ſpread*; as in *Spread, ſpring, ſprout, ſplit, ſplinter, ſprinkle, ſpill, ſpurt, ſputter, ſpatter,* &c.

*Sl,* implies a ſort of ſilent falling, or Motion not very diſcernable; as, in *Slide, ſlip, ſlippery, ſlime, ſly, ſleight, ſlit, ſlow, ſlack, ſlight, ſling, ſlap,* &c.

So the Terminations, or Endings of Words in *aſh*; as, *Craſh, raſh, gaſh, flaſh, claſh, laſh, ſlaſh, plaſh, traſh,* &c. denote ſomething very ſharp and clear, but the Endings in *uſh*; as, *Cruſh, ruſh, guſh, fluſh, bluſh, bruſh, huſh, puſh,* imply ſomething that's very obſcure and ſilent; yet both theſe Endings ſignify a quick and ſudden Motion: But which does not end in an inſtant, but by degrees, by reaſon of the continued Sound of *ſh.*

So the tingling of the Termination, or Ending *ng,* and the ſharp Vowel *i* in *ſling, ſling, ding, ſwing, cling, ſing, ting, ſting, wring,* &c. imply a Continuation of very ſmall motion or trembling, which vaniſhes by degrees, and not all at once: But a ſudden ending of the Sound is implied by the Termination *nk*; as in *Tink, wink, ſink, clink, drink, think,* ending in the mute Conſonant: But if *l* be added; as in *Single, tingle, tinkle, mingle, ſprinkle, twinkle,* it implies or denotes a frequent repetition of little Actions. The ſame frequency of Actions, but thoſe not ſo ſmall or little, is, by reaſon of the more open and clear Vowel *a,* imply'd in *Jangle, tangle, ſpangle, mangle, wrangle, brangle, dangle*; but the obſcure *u,* implies ſomething more obſcure; as in *Mumble, grumble, tumble, ſtumble, rumble, crumble, fumble,* &c.

But

But a confuſed ſort of a wallowing or rowling is expreſſed by the cluſter of Conſonants, *mbl*; as in *Ramble, ſcamble, ſcramble, wamble, amble*; but there is in theſe laſt ſomething more acute.

In the like manner in *Squeek, ſqueak, ſquele, ſquall, braul, wraul, yaul, ſpaul, ſcreek, ſhreek, ſhril, ſharp, ſhrivel, wrinkle, crack, craſh, claſh, gnaſh, plaſh, cruſh, huſh, hiſſe, ſiſſe, whiſt, ſoft, jar, hurl, curl, whirl, buz, buſtle, ſpindle, dwindle, twine, twiſt*: And in great Numbers of others of the ſame Sounds, we may obſerve a great likeneſs to the Things ſignified.

And this is ſo very frequent and common, that I know no Language that can compare to the *Engliſh* in this particular. So that ſometimes that is emphatically ſignified in a Word of one Syllable (and almoſt all the Original Words of our Language are Monoſyllables) which in other Tongues can ſcarce be explained by Words of many Syllables, or by a Circumlocution. And moſt of our Native Words are formed or made after this manner. I believe there were a great many more formerly thus made, before the Mixture of *French* with our Language had thrown them out, and buryed them in Oblivion.

### *Queſtions relating to the Third Chapter.*

Q. *Are there not a great many Words in our Language that have a near Signification to one another?*

*A.* Yes. As, *Bat, a Batoon, a Battle-door*, &c. from *to Beat*.

Q. *What does* Sn, *in the Beginning of Words imply?*

*A.* It implies ſomething relating to the Noſe: As, *Snore, ſnort, ſnuffle, ſnaffle*; From the *Latin* Word *Naſus*, a Noſe; and the Letters *S* and *N*, being tranſpoſed, *&c.*

Q. *What does* Bl, *in the beginning of Words imply?*

*A.* It implies *Blowing*; as, *Blow, blaſt, bloſſom*, &c.

Q. *What other Obſervation have you concerning ſome of our* Engliſh *Words?*

*A.* It is very obſervable that in our own Native Words, there is to be found a very great Likeneſs or Agreement in the Letters to the Thing ſignified by them.

Q. *Give me ſome Examples?*

*A. Str*, in the beginning of Words implies a ſtronger Force or Power of the Thing ſignified: As, in *Strong, ſtream, ſtroke, ſtrain*, &c.

Q. *What*

Q. *What does* thr, *in the beginning of Words imply?*

*A.* It implies a Violent Motion; as, *Throw, thruſt, throng,* &c.

Q. *What does* Cl, *in the beginning of Words denote?*

*A.* It denotes or implies a ſort of Cleaving or Sticking to: As in *Cling, climb, claſp, cloſe,* &c.

Q. *What does* Sp, *in the beginning of Words imply?*

*A.* It implies diſſipation or ſpreading out; as in *Spread, ſprout, ſprinkle,* &c.

Q. *What does* Sl, *in the beginning of Words imply?*

*A.* It implies a ſort of ſilent falling or Motion; as in *Slide, ſlip, ſling,* &c.

## CHAP. IV.

### *Of Words borrowed from the* Latin.

* WE have a great many Words borrowed from the *Latin,* (and indeed almoſt all that are not Words of one Syllable, or that do not come from Words of one Syllable are *Latin:*) but the greateſt part of theſe the *French* or *Italians* borrowed from the *Latin,* and we from them.

* Nouns, as well *Subſtantive* as *Adjective,* are made *Engliſh* from the *Latin* by ſome little alteration or Change in the Words, which is common to us and the *French:* As,

Nature comes from the *Latin* Word *Natura,* Grace, from *gratia,* Clemency, *clementia,* Synod, *ſynodus,* ingenious, *ingenioſus,* ingenuous, *ingenuus,* Ornament, *ornamentum,* vice, *vitium,* Infant, *infans,* prudent, *prudens,* quiet, *quies,* Union, *unio, nectar, nectar* Honour, *honor,* Image, *imago,* Multitude, *multitudo,* Majeſty, *majeſtas,* Virtue, *virtus,* Poem, *poema,* Poeſy,

ſy, *poeſis*, Phenix, *Phœnix*, audacious, *audax*, liberal, *liberalis*, ſpecifical, *ſpecificus*, poſſible, *poſſibilis*, implacable, *implacabilis*, &c. But when there happens any very conſiderable Alteration, we then take the Words from the *French*: For from the *Latin* Words *Bonitas*, *leo*, *eleemoſyna*, *eleemoſynarius*, *tempus*, *novus*, *extraneus*, *fons*, *mons*, *acris*, are made the *French* Words *Bonté*, *Lion*, *Aumône*, *Aumoſnier*, *Tems*, *Neuf*, *Etrange*, *Fontaine*, *Montagne*, *Aigre*; from whence come the *Engliſh* Words *Bounty*, *Lion*, *Almes*, *Almoner*, (and *Ambry*, i.e. *Almry*) *Tenſe*, *New*, *Strange*, *Fountain*, *Mountain*, *Eager*, &c.

In our Words *Chamber*, *tender*, *cinder*, which come from the *Latin Camera*, *tener*, *cinis*, or *ciner*, we have the Interpoſition of the Letters *b* and *d* from the *French*, who write *Chambre*, *tendre*, *cendre*, &c.

The ſame Thing may be alſo ſaid of the Words *Diſſemble*, *reſemble*, *aſſemble*, *humble*, *tremble*, &c. which come from the *Latin Simulo*, *ſimilis*, *ſimul*, *humilis*, *tremulus*.

* Our Verbs that come from the *Latin* are formed or made from the *Preſent Tenſe*, or from the *Supines*, by laying aſide the Termination or Ending, and making ſome other ſmall Alteration.

From the Preſent Tenſe are formed *Extend* from *extendo*, *ſpend* and *exſpend*, from *exſpendo*; *conduce*, *conduco*; *diſpiſe*, *deſpicio*; *approve*, *approbo*; *conceive*, *concipio*; *relinquiſh*, *relinquo*; *diſtinguiſh*, *diſtinguo*; *diminiſh*, *diminuo*; *repleniſh*, *repleo*; *vanquiſh*, *vinco*; *eſtabliſh*, *ſtabilio*; *correſpond*, *correſpondeo*; *contain*, *contineo*; *adminiſter*, *adminiſtro*; *govern*, *guberno*; *concern*, *concerno*; *certify*, *certifico*; *reply*, *replico*; *multiply*, *multiplico*; *ſupply*, *ſupplico*, &c.

From the Supines *Supplicatum*, *demonſtratum*, are formed *Supplicate*, *demonſtrate*: So *Diſpoſe*, *ſuppreſs*, *exempt*, *collect*, *conſecrate*, *contract*, *mix*, *reject*, *exact*, *afflict*; come from the Supines, by throwing away the Ending, *Diſpoſitum*, *ſuppreſſum*, *exemptum*, *collectum*, *conſecratum*, *mixtum*, *rejectum*, *exactum*, *afflictum*, &c.

Some Verbs are formed both from the *Preſent Tenſe* and the *Supine*, but their ſignification is for the moſt part ſomething different; one of theſe we form immediately from

the *Latin*, and the other is brought from the *Latin* by the help of the *French*; as from *Compono* comes *compound* and *compose*, from *expono*, *expound* and *expose*, *refer* and *relate*, from *refero*; *confer* and *collate*, from *confero*, &c.

* There are also many Nouns and Verbs which we have brought into our Tongue, that are purely *French*, and which are not derived from the *Latin*: As,

*Garden*, *garter*, *buckler*, *to advance*, *to cry*, *to plead*, which come from the *French Jardin*, *jartiere*, *bouclier*, *avancer*, *crier*, *plaider*, &c. Tho' indeed there are not many Words in the *French* Tongue that are purely *French*, and which are not Originally derived from the *Latin*.

* But there are many Words which are for the most part common to us with the *Germans*, of which it is doubtful whether the ancient *Teutones* received them from the *Latins*, or the *Latins* from them, or whether they did not *both* receive them from the same common *Fountain*.

As, *Wine*, *vinum*, οἶνος; *wind*, *ventus*; *went*, *veni*; *way*, *via*; *wall*, *vallum*; *wallow*, *volvo*; *wool*, *vellus*; *will*, *volo*; *worm*, *vermis*; *worth*, *virtus*; *wasp*, *vespa*; *day*, *dies*; *draw*, *traho*: *tame*, *domo*, δαμάω: *Yoke*, *jugum*, ζεῦγος· *Earth*, ἔρα, *over*, *upper*, ὑπὲρ· *am*, εἰμὶ· *break*, ῥηγνύω· *fly*, *volo*; *blow*, *flo*, &c.

For it is not at all to be doubted, but that the *Teutonick* Language was of greater Antiquity than the *Latin*, neither is it to be doubted but that the *Latins*, who have taken a great Number of Words, not only from the *Greek*, especially the *Æolic*, but also from other Neighbouring Tongues (as from the *Oscan* and others, which are now so lost, that there are hardly any Foot-steps remaining) received also a great many from the *Teutonic*.

*Strabo* says, that tho' the Nation of the *Osci* was quite lost, yet their Language survived among the *Romans*; Τῶν μὲν γὰρ Ὄσκων ἐκλελοιπότων ἡ διάλεκτος μένει παρὰ

τοῖς

τοῖς Ρωμαίοις. *l.* 5. and the way that it was preſerved, as he inſinuates, was no other than by means of their Plays and Comedies.

It is certain that the *Engliſh*, the *German*, and other Languages that are derived from the *Teutonic*, have many Words from the *Greek*, which were never received in the *Latin*; as, *Path*, *pfad*, *ax*, *achs*, *with*, *mit*, *ford*, *pfurd*, *daughter*, *tochter*, *mickle*, *mingle*, *Moon*, *ſear*, *grace*; *graff*, *to grave*, *to carve*, *to ſcrape*; *whole*, i. e. *all*; and *whole*, i. e. *ſound*, and *heal* from the *Greek*, Πάτος, ἀξίνη, μετὰ, πόρθμος, θυγάτηρ, μεγάλος, μαγνύω, μήνη, ξῆρος, χάεις, γράφω, ὅλος, ὕλος, θάλέω, &c. And ſince theſe are immediately derived from the *Greek*, without the Intervention of the *Latin*, why may we not conclude, that ſeveral others are likewiſe immediately derived thence, notwithſtanding that they are alſo to be found in the *Latin* Tongue.

But it is ſomewhat ſurprizing, to conſider how far different the humour of our Anceſtors was from this of our Days: For they were mighty careful to contract, whatever Words they received from other Languages, into one Syllable, tho' they were in the Original of many Syllables: And to this end they not only cut off the formative Terminations, but even the Heads or beginnings of Words, eſpecially of thoſe which began with a *Vowel*; they likewiſe threw Vowels out of the middle of the Word, without having any regard to them, and the Conſonants, that had but a weak Sound, they likewiſe rejected; retaining only thoſe that were of a ſtronger Sound; they alſo altered and changed them, as they thought fit, for others of the ſame Organ, that the Sound might be ſoftened: They did likewiſe often invert or change the order of the Letters, that they might, when the Intermediate Vowels were removed, fall the more eaſily into an agreeable Sound: We alſo, in Words derived from the *Latin*, often ſhorten the length of the Syllable that gives them a grave Air in their own Language, to make them more conformable to the Genius of ours.

For Example: As from *Expendo*, comes *ſpend*, *exemplum*, ſample, *excipio*, ſcape, *extraneus*, ſtrange, *extractum*, ſtretched, ſtraight, *ſtrictum*, ſtreight, *excrucio*, to ſcrew, *excutio*, (in *Italian*, *ſcutere*, *ſcotere*) to ſhoot, ſhout, ſhut: *Exſcorio*, to ſcour, *excorio*, to ſcourge, *excortico*, to ſcratch, *emendo*, to mend, *Epiſcopus*, Biſhop, in *Daniſh* Biſp, *Hoſpitale*, Spittle; *Hiſpania*, Spain, *Hiſtoria*, Story: Which *Engliſh* Words you

plainly ſee are made by cutting off the beginning and ending of the *Latin* Words; as, in *Theatre* from *Theātrum*, *Orator* from *Orātor*, *Longitude* from *Longitudo*, &c. But in theſe Words following the Formation ſeems to be ſomewhat more harſh; as from *Alexander*, Sander, *Eliſabetha*, Betty, *Apis*, *a* Bee, *Aper*, *a* Boar, by changing *p* into *b*, and cutting off *a* in the beginning; (but this *A* is often reſtored in the Middle; as, *Aſter*, a *Star*) ſo from *Aprugna* comes *Brawn*, by changing the *P* into *B*, and by tranſpoſing the *A* as in *Aper*; ſo *Pignus Pawn*, *Lege Law*, by changing *G* into *W*; Ἀλωπήξ *Fox*, the Head being cut off, and the *P* changed into *F*; ſo from *Pellis* comes a *Fell*, *Pullus a Fowl*, *Pater a Father*, *Pavor Fear*, *Polio File*, *Pleo*, *Impleo*, *fill*, *full*, *Piſcis* a *Fiſh*, *Muſtum Stum*, *Defenſio Fenſe*, *Diſpenſator Spencer*, *Exculpo Scrape*, (turning *L* into *R*, which were changed in γράφω, γλύφω) and hence come *Scrap*, *Scrable*, *Scrawl*, &c. *Exculpo Scoop*, *Exterritus Start*, *Attonitus Stoned* now *Stunned*, *Stomachus Maw* (in Saxon *Maga*,) *Offendo Find*, *Obſtipo Stop*, *Audere Dare*, *Cavere Ware* (in Saxon *Gearwe*) hence *aware*, *beware*, *wary*, *warn*, *Warning*, (for the *V* Conſonant of the *Latins* was formerly ſounded like our *W*, and the preſent Sound of our *V* was proper to *F*, that is the *Eolic Digamma*, which had a different Sound from Φ or *Ph*; and the preſent Sound of *F* was that of the *Greeks* Φ or *Ph*; *Ingenium*, *Engine*, *Gin*; *Infundibulum Funnel*; *Gagates*, *Jett*; *Projectum*, *to jet forth*; *Cucullus*, *a Cowl*, &c.

There are likewiſe ſome more harſh Cuttings off; as, *Time* from *Tempus*, *Name* from *Nomen*, *Dame* from *Domina*, (as the *French*, *Homme*, *Femme*, *Nom*, from *Homine*, *Fœmina*, *Nomen*) thus *Page* from *Pagina*, *Pot* from ποτήριον, *Cup* from κύπελλον, *Can* from *Cantharus*, *Tent* from *Tentorium*, *Pray* from *Precor*, *Prey* from *Præda*, *Spy* from *Specio*, ſo *Ply* *Plico*, *Imply* *Implico*, *Reply* *Replico*, *Comply* *Complico*, and *See* of a Biſhop from *Sedes*.

The Vowel is alſo ſometimes thrown out of the Middle of the Word, to leſſen the Number of Syllables; as, *Aunt* from *Amita*, *Spright* from *Spiritus*, *Debt* from *Debitum*, *Doubt* from *Dubito*, *Count* from *Comes* or *Comite*, *Clerk* from *Clericus*; *Quit*, *Quite* from *Quietus*, *acquit* from *acquieto*, *to ſpare* from *ſeparo*, ſtable *ſtabilis*, *Stable* for Horſes from *Stabulum*, *Palace* *Place* from *Palatium*; rail, *rowl*; *wrawl*, *brawl*, *rabble*, *brabble* from *rabula*; *Queſt* from *Quæſitio*, requeſt *requiſitio*, inqueſt *Inquiſitio*, acqueſt *acquiſitio*, Conqueſt

queſt *conquiſitio*, Clown *Colonus*, crown *corona*, Monk *Monachus*, Minſter *Monaſterium*, Pencil or Penſil *Penecillus*, Crane, *Geranius*, &c.

Sometimes the Conſonant, eſpecially when it has a ſofter Sound, as alſo whole Syllables are thrown out; as, round from *rotundus*, roll *rotula*, frail *fragilis*, ſure *ſecurus*, rule *regula*, tile *tegula*, Seal *Sigillum*, ſtall *Stabulum*, ſubtle *ſubtilis*, Noun *Nomen*, Dean *Decanus*, hoſt *hoſpes*, hoſtle *hoſpitale*, count *computo*, accompt account *acconputo*, ſudden *ſubitaneus*, to ſoar *ſuperare*, peril *periculum*, perilous *periculoſus*, marvel marvelous *mirabilis*, perch *pertica*, Main *Magnus*, deign *dignor*, diſdeign *dedignor*, feign fain *fingo*, ſtain *tingo*, paint *pingo*, preach *prædicare*, Mean *Medianus*, Maſter *Magiſter*, &c.

Theſe Contractions ſeem yet more harſh than the former, where ſeveral of them meet together in the ſame Word; As, *Kyrk*, *Kyrke*, *Church* from κυριακὸς, i. e. ὄικος, Prieſt *Presbyter*, Sexton *Sacriſtanus*: *Freeze* and *Freſh* from *Frigeſco*, by changing *Sc* into *Sh*, as before in *Biſhop*, *Fiſh*, *Shoot*, alſo in a *Skiff* *Scapha*, *Ship*, *refreſh*, *Refreſhment*, &c. *Refrigerium*, Freſh *Vireſco*, Blame *Blaſphemo*, *Phleam* *Fleam* from *Phlebotomus* (an Inſtrument to let Cattle Blood) *Coin* or *Quine* (a Term in Architecture, ſignifying the Angle where the Walls meet) from *Conjungo*, *Quaint* *Conjunctum*, *Coit* *Quait* *Conjectum*, *Turn* *Torqueo*, *Beef* *Bovina*, *Veal* *Vitulina*, *Vellum* *Vitulina*, *Squire* *Scutifer*, *Penance* *Pœnitentia*, *Sanctuary* *Sanctuarium*, *alms* *awmes* French *Almoſne*, *Almône*, *Almoner*, *Alm'ner*, *amner*; *Almory*, i. e. a Repoſitory of *Alms*, *Alm'ry*, *amry* and *ambry*; *Chaſe* from *Quæſitio*, *Purchaſe* *Perquiſitio*, *Mickle*, *Muckle*, μέγας, μεγάλη [rather from the *Saxon Mycel*,] *Much* [Italian *Motto*, Spaniſh *Mucho*] from *Multum*, *Ouſe* *Iſis*, *Eel* *Anguilla*; *Iſle*, *Ile*, *Iſland*, *Iland* (as it were *Ile Land*) from *Inſula*; ſo *Iſlet*, *Ilet*, *Eyght* (a little Iſland in a River) and more contractedly *Eyt* (from the *Saxon Ea*,) whence *Owſney*, *Ruley*, *Ely*, &c. that is, the *Iſle* in the *Ouſe*, *Royal* *Iſland*, and *Eel* *Iſland*; *to ſcan* from *Examinare*, E and O being, as uſual, thrown away from the *Beginning* and *End*, there remains *Xamin*, which the *Saxons*, who had no *X*, writ *Cſamin*, or for the better Sound *Scamin*, whence *Scan* is contracted, as *Don* from *Dominus*, *Noun* from *Nomen*, *Ban* from *Abominor*; thus the *Italians* form *Sciame* from *Examen* a Swarm of Bees, and from *Sciame*, by inſerting the Letter *R* denoting the Murmur, we derive

our Word *Swarm*, ſo *Store* from *Theſaurus*, *Stool* and *Stall* from *Stabulum*, *Wet* from Ὑετὸς *Vdus*, *Sweat Sudo*, *Gay Gaudium*, *Joy Jocus*, *Joyous Jocoſus*, *Juice Succus*, *Chair Cathedra*, *Chain Catena*, *Chance Cadentia*, *Thunder Tonitru*, *Crap Craw Crapula*, *Pull Vello*, *Red Ruber*, *Stanch Squench* or *quench ſtint* from *Extinguo*, *Slack laxus*, *faſt feſtinus*, *haſt haſten* from *feſtino*, where we imitate the *Spaniſh* who change *F* into *H*, as, *Hablar* from *fabulari*, *Crow Corvus*, *crew caterva*, *elſe* from *alias*, *Worth Virtus*, *forth Foras*, *Spice Species*, *Span Spithama*, *read recito*, *Aid adjuvo*, *Ay Age Ever* ἀιὼν *Ævum*, *Lock Floccus*, *Streſs Stringo* or *Strictum*, *Diſtreſs Diſtrictum*, *Dreſs addreſs dirigo addirigo*, *Prog Progle Prowl* from *Procuro*, *Scrape Scrable Scrawl* from *excerpo*, *Stray Straggle*, *extravagor*, *clot* or *Clutch collectum*, *Coil Colligo*, *recoil recolligo*, *ſwear ſevero aſſevero*, *Shrill Stridulus*, *to Pounce Pungere* or *Punctuare*, *Power Poſſum*, [in French *Pouvoir*] *Poor Pauper* in French *Pauvre*, *Prize Prehenſum*, *Compriſe Comprehenſum*, *Poiſe Penſum*, *to Priſe Praiſe pretiari*, *Proxy Procurator*, *to Puſh Pulſo*, *a Quill Calamus*, *to Impeach impetere*, *a Quilt Culcitra*, *to wax augeo auxi*, *to wane vaneſco*, for which we now uſe *to encreaſe* and *decreaſe*, *Kitchin Coquina*, *Corn Granum*, *a Pin Spina Spinula* French *Epingle*, *Mince Minuciare*, *Cramp crump crumple crinkle Comprimo*, *Square* from *Quadratum*, Italian *Squadra*, &c.

### *Of the Derivation of ſome Proper Names.*

Tho' many of theſe Words juſt mentioned may ſeem to be far fetched, yet they ought not to be rejected, ſince it is plain there are many Names derived from Proper Names which ſeem as much forced, and yet there is none but who agrees in their Etymology or Derivation. As, *Elick*, *Scander*, *Sander*, *Sandy*, *Sanny* from *Alexander*; *Elizabeth*, *Elſibeth*, *Betty*, *Beſs*, from *Elizabetha*; *Margaret*, *Marget*, *Meg*, *Peg* from *Margareta*; *Mary*, *Mall*, *Moll*, *Pall* or *Poll*, *Malkin*, *Mawkin*, *Mawkes* from *Maria*; *Matthew* and *Mat* from *Matthæus*; *Pat* from *Martha*; *William*, *Will*, *Billy*, *Wilkin*, *Wickin*, *Wicks*, *Weeks* from *Guilielmus*, *Wilhelmus*, Ἱελεμὸς, (Ital. *Girolamo*, French *Gillaume*); *Richard*, *Dick*, *Hick*, *Dickin* from *Ricardus*; *Robert*, *Rupert*, *Robin*, *Dobe*, *Hobe*, *Bob* from *Robertus*; *Roger*, *Hodge*, *Hodgdkin* from *Rogerus*; *Giles Egidius*; *Auſtin* or *Auſten*, *Auguſtinus*; *Jerome Hieronymus*; *Ralph*, *Raſe*, *Radulphus*; *James*, *Jeames*, *Jemmy* from *Jacobus*,

*cobus*, (Ital. *Giacomo*, Spaniſh, *Diego*, French, *Jaques*;) *Bennet*, *Benedictus*; *Mawdit*, *Maledictus*; *Magdalen*, *Mawdlin* from *Magdalena*; *Mawd*, *Mathildis*; *Chriſtopher*, *Keſter*, *Kit*, *Chriſtophorus*; *Oliver*, *Nol*, *Oliverus*; *Ellen*, *Nell*, *Helena*; *Gant* or *Ghent*, *Gandavum*; *Dort*, *Dordrechtum*; *Trent*, *Tridentum*; *Utrecht*, *Ultrajectum*; *Maeſtrich*, *Moſæ trajectus*; *Lyons*, *Lugdunum*; *Ireland*, *Jerna*, *Hibernia*; *Rocheſter*, *Roffa*; *Dover*, *Dubris*; *Gloceſter*, *Glovernia* [i. e. *Claudii Caſtra* or the Camp of *Claudius*] *Lisbon*, *Ulisſoponia*; *Sherry*, *Xeres*; *Tangier*, *Tingis*; *Nimegen*, *Neomagus*; *Rouen*, *Rotomagus*; *Caen*, *Cadomus*; *Breſlaw*, *Uratiſlavia*; *Jew*, *Judæus*; *Jewry*, *Judæa*; *Payn*, *Paynim*, *Paganus*; *Heathen*, *Ethnicus*, ἐθνικὸς; *Salonike*, *Theſſalonica*; *Scanderoon*, *Alexandretta*; So *Gilliflower*, (which the Vulgar by Miſtake turn into *July-Flower*, as if it drew its Name from the Month of *July*) from *Cariophillus* (Ital. *Geroſil*, French *Giroflée*); *Sperage* which the Vulgar wreſt to *Sparograſs* or *Sparrowgraſs*) from *Aſparagus* or *Sparagus*; *Parſly*, *Petroſelinum*; *Purſlain*, *Portulaca*; *Quince*, *Cydonium*; *Quiddony*, *Cidoniatum*; *Peash*, *Perſicum*; *Eruke* from *Eruca*, this ſome turn to *Ear-Wig*, as if it took its Name from the Ear; *Palſy*, *Paralyſis*; *Megrim*, *Hemicranium*; So a *Gimmal* or *Gimbal*, i. e. a doubled or twiſted Ring, from *Gemellus*, hence *Gimbal* and *Jambal* are applyed to other Things twiſted and twined after that Manner. *Hogo* from *Altus Guſtus*, (French *hault gouſt* or *haut gout*); *Kickſhaws*, from *Qualeſcunque Cauſæ*, or French *Quelque Choſes*, &c. Now ſince the Origin of theſe and many more Words is generally agreed upon, however they have been wreſted and forced; we ought not to wonder, if our Forefathers did the ſame Thing by many others, eſpecially if we reflect upon their Fondneſs for Monoſyllables or Words of one Syllable; and that they might render theſe more ſoftly ſounding to the Ear, they took a very great Liberty of maiming, cutting off, leaving out, ſoftening and tranſpoſing as they thought fit. And they are rather to be commended than blamed for what they did, ſince they reduced long Words into ſhort ones, by ſomewhat leſſening them; as *Prieſt* from *Presbyter*, *Seat* from *Sedile*, *Speed* from *Expedio*, &c.

But while we are deriving theſe Words from the *Latin*, we would not have the Reader fancy that we owe all to the *Latin*, and have not many Words that came down to us pure and unmixt, directly from the *Saxon*, *Daniſh*, *Belgic* and *Teutonic*

*tonic* Languages, and their Dialects: For many of thoſe Words which of old we received from the *Latins*, and likewiſe many of thoſe which we have more lately received from them, by the Mediation or Aſſiſtance of the *French*, *Italian*, or *Spaniſh*, with ſome ſmall variation according to the diverſity and Idiom of each Dialect, are common to us with the *Saxons*, *Danes*, &c. and thence have come directly down to us, tho' they may be Originally *Latin*. I have often wiſhed with the Learned Author of the *Spectator*, No. 165. that as in our Conſtitution there are ſeveral Perſons, whoſe buſineſs is to watch over our Laws our Liberties and Commerce, certain Men might be ſet apart as Super-intendants over our Language, to hinder any Words of a Foreign Coin from paſſing among us, and in particular to prohibit any *French* Phraſes from becoming Current in this Kingdom, when thoſe of our own Stamp are altogether as Valuable.

But whatever may be allowed to our Forefathers in ſhortening the Words they borrowed from other Languages; I cannot but find fault with the humour of ſo miſerably curtailing ſome of our Words in familiar Writings and Converſations, they often loſe all but their firſt Syllables, as in *Mob*, *rep*, *pos*, *incog*, and the like; and as all ridiculous Words make their firſt Entry into a Language by familiar Phraſes, I dare not anſwer for theſe, that they will not in time be looked upon as a part of our Tongue. We ſee ſome of our Poets have been ſo indiſcreet, as to imitate *Hud braſs*'s Doggrel Expreſſions in their ſerious Compoſitions, by throwing out the Signs of our Subſtantives, which are eſſential to the *Engliſh* Language. Nay, this Humour of ſhortning our Language had once run ſo far, that ſome of our Celebrated Authors, among whom we may reckon Sir *Roger L'Eſtrange* in particular, began to prune their Words of all ſuperfluous Letters as they termed them, in order to adjuſt the Spelling to the Pronunciation, which would have confounded all our Etymologies, and have quite deſtroyed our Tongue.

### *Of Words which having a different Senſe, have alſo a different Original.*

It is obſervable that the ſame Word is derived from a different Original, according to its different Senſe: For Example; To *bear*, ſpeaking of a Burthen, and *beer* or *bier*, a Frame on which a dead Corps lies, alſo *burden*, come from *fero*;

*fero*; but to *bear* Children (whence *Birth*, *born*, *Bairn*, a Child) comes from *pario*; and *Bear*, a wild Beaſt, if it be of *Latin* Original, comes from *Fera*: So *Perch*, the Name of a Fiſh from *Perca*; but *Perch*, a meaſure, alſo the *Perch*, that Birds *Perch* on from *Pertica*: To ſpell, *i. e.* to divide a Word into Syllables, comes from *Syllaba*, by tranſpoſing the Conſonants, and the *b* returning into *p*, which was in σύλληψις. But *Spell*, by which the Common People fanſy that the Boundaries of Fields are ſo fixed and guarded, that no body can paſs them without the Owners leave, comes from *expello*; but *Spell*, for a Meſſage ſeems to come from *Epiſtola*, whence *Goſpell*, as it were *Gooaſpell*, or a good Meſſage, Εὐαγγέλιον; or *Godſpell*, a Divine Meſſage, or Epiſtle. So *Freeſe*, or *Freeze*, implying the congealing of Water, comes from *Frigeſco*; but *Freeſe*, a Term of *Architecture*, from *Zophorus*; and *Freeſe*, a ſort of Cloth perhaps from *Friſia*, or it may be, this may come from *Frigeſco*; as denoting a Cloth better than others againſt Cold. Thus *Freſh*, when you ſpeak of the bleak Air comes from *Frigeſco*, (whence *refreſh*, from *refrigero*, *refreſhment*, *refrigerium*;) but it is formed rather from *Vireſco*, when it is meant of the Bloom of Plants, and when Metaphorically uſed for *alacer* and *recens*, *brisk* and *new*. So to *Fell*, to cut down (as to *Fall*) comes from *Fallo*, or rather from σφάλλω, hence perhaps might *Fell*, cruel be derived, and *Felon*, as a *Feller of Men*; but *Fell*, a Hide or Skin comes from *Pellis*, whence a *Fellmonger*: In like manner *Spit*, that comes out of our Mouths, comes from *Sputum*; but a *Spit* to dreſs Meat on, perhaps from *ſpica quaſi Spicatum*; and *Spit*, that is, as much as a Spade at once digs up, or a *Spadefull*, comes from *Spatha*, as *Spade* it ſelf does. Thus *Spittle*, i. e. *what we Spit*, from *Spuo*; but *Spittle*, an *Hoſpital*, from *Hoſpitale*. So *File*, *to File*, ſeem to come from *Polio*, *to Poliſh*; but a *File*, as a *File* of Pearls, a *File* of Papers, a *File* of Soldiers, comes from *Filum*, a *Thread* or *Line*; to *Set*, or make one ſit down, is from *Sedeo*, to *Set* or Plant from *Sero*; *Vice*, wickedneſs from *vitium*; but a *Vice*, or *Viſe* (in French *Vis*) comes from *Vitis*. A *Porter* of a Gate from *Porta*, which ſignifies a Gate; but a *Porter* to carry a Burthen from *Porto*, (*Portitor*) *to bear*, or *carry*, &c.

Of

### *Of Monoſyllables, or Words of one Syllable, that are made up of two or more Original Words.*

We have beſides many Words, and thoſe even of but one Syllable, which are compoſed, or more cloſely compacted of two or more Original Words, or at leaſt they denote the Senſe, and ſupply the Place of many Words in one: As from *Scrip* and *Roll*, comes *Scroll*; from *Proud* and *Dance*, comes *Prance*, which ſeems to expreſs the dancing Steps of a proud Horſe. From *St*, (of the Word *ſtay* or *ſtand*) and *out* is compoſed the Word *Stout*; and from *ſtout* and *hardy* comes *Sturdy*. From *Sp*, (of the Verb *Spit* or *Spew*) and *out* comes the Word *Spout*, which denotes the water coming out with a full ſtream: And from the ſame *Sp*, and the addition of *in* comes *Spin*, which is to draw out Wool, or any other Thread; and by adding *out*, it makes *to Spin out*, which ſignifies the delaying or prolonging the Thing; from *Sp*, and *it* is alſo formed the Word *Spit*; this Word differs from *Spout*, in this, that *Spit* denotes ſomething coming from the Mouth, (as *Spittle*) but without noiſe, and with leſs force; but *Spout* the contrary: *Spit* differs from *Spin*, in that it is immediately ended in one Act (the Word *Spit*, ending with a *Mute*, which is incapable of Protraction;) but *Spin* denotes a continued Act, and ending with a Semi-vowel is capable of a great Protraction. But the Word *Sputter*, by reaſon of the obſcure Vowel *u*, implies as it were a *Medium*, in reſpect to the Violence of the Motion, between *Spit* and *Spout*, but becauſe the *r* is added, it denotes repetition of the Action and Noiſe, but very obſcure and confuſed. But *Spatter*, by reaſon of the more acute and clear Vowel *a*, implies a more clear crepitation or crackling, in which it chiefly differs from *Sputter*. From the ſame *Sp*, and the Termination *Ark* comes the Word *Spark*, which is a little par icle of Fire flying off with one Crackling, for *Sp*, denotes flying or leaping up, *ar* the acute Crackling, and *k* the mute Conſonant, implies the ſudden ending of it; by the addition of *le*, it becomes a Frequentative, as *Sparkle*, that is, it denotes the continuing to ſend out little Particles of Fire, and to diſperſe them about: So by the addition of *r* it implies a more lively Force or Power of going out or enlarging it ſelf, to which by adding *ing*, is formed the Word *Spring*, whoſe vigour and force is denoted

noted by *Spr*, and its acuteneſs by *ing*: But this *ing*, ending in the mute Conſonant *g* after *n*, it expreſſes a Motion ſuddenly ending, and is uſed in its firſt Senſe to denote a ſingle, but not manifold, exilition or leaping up: Hence comes the Subſtantive, *a Spring*, becauſe of its elaſtick force; hence alſo, but in a Metaphorical or borrowed Senſe, we ſay, *a Spring* of Water: So likewiſe by a Metaphor, we call the Origine of any Thing, *the Spring*: So likewiſe *to Spring*, ſignifies the ſhooting or budding forth of a *Plant*: So the time of Year in which Plants begin to bud or ſhoot forth, is called the *Spring*, by reaſon of the riſing or breaking out of the Nutritious Juices. From *Spr* of *Spring* and *out*, comes *Sprout*, i. e. to bud or ſhoot forth, and by adding the Termination *ig*, comes the Word *Sprig*: So likewiſe from *Str*, (of *ſtrive*) and *out*, come *Strout to Swell*, and *Strut* to go in a proud and haughty manner, as it were with the Breaſt puſh'd out: From the ſame *Str* and the Termination *uggle*, comes alſo the Word *Struggle*, i. e. to contend winding and bowing, and turning on every ſide, which is imply'd by the *gl*, but the obſcure Vowel *u*, denotes the Motion to be without any great Noiſe: So from *Throw* and *Roll*, is formed *Trull*, which is ſpoken particularly of *Balls* or *Bowls*: So from *Throw* or *thruſt*, and *rundle*, comes *trundle*, which is uſed almoſt in the ſame Senſe with *trull*: So *Gruff*, or *grough*, is made of *grave* and *rough*, as it were, *graviter rudis*: So likewiſe *Trudge*, is formed from *tread* or *trot*, and *drudge*, &c.

## * Some few Rules whereby to know when a Word is derived from the *Latin*, and how it may be made *Latin* again.

1. Moſt *Engliſh* Words ending in *nce* or *cy*, are derived from *Latin* Words in *tia*; *Temperantia*, *Clementia*, *Temperance*, *Clemency*.

2. Words in *ion* in *Engliſh*, are made *Latin* by caſting away *n*; as, *Queſtion*, *Quæſtio*, *Religion*, *Religio*.

3. Words ending in *ty*, are made *Latin* by changing *ty* into *tas*; as, *Liberty*, *Libertas*, *Charity*, *Charitas*.

4. Words ending in *ude* are derived from the *Latin*, by changing *o* into *e*; *Fortitude*, *Fortitudo*, *Gratitude*, *Gratitudo*, &c.

5. Adje-

5. Adjectives which end in *d*, do for the moſt part become *Latin* by the Addition of *us*; as, *Rigid, Rigidus, Putrid, Putridus*, &c.

6. Words ending in *t*, *n*, or *r* between two Vowels become *Latin* by changing the laſt Vowel into *us*; as, *Mute, Mutus, Obſcure, Obſcurus, Obſcene, Obſcœnus*, &c.

7. Moſt Words ending in *nt*, are made *Latin* by changing *nt* into *ns*; as, *Latent, Latens, Vigilant, Vigilans*, &c.

8. Many Words ending in *al* by the Addition of *is* become *Latin*; as, *Liberal, Liberalis, Subſtantial, Subſtantialis.*

## CHAP. III.

### *Of the* Prepoſitions *uſed in* Compoſition.

A Compounded Word is, when two or more Words go to the making up of one.

Words in *Engliſh* are compounded, either with a *Prepoſition*, or with ſome other Part of Speech.

The *Prepoſitions* are of two Sorts, *Separable* or *Inſeparable*; the *Separable Prepoſitions* are ſuch as may be uſed alone; the *Inſeparable* are ſuch as are not uſed in *Engliſh* unleſs in Compoſition.

But we ſhall conſider the chief Senſes of the *Prepoſitions*, in an Alphabetical Order. We ſhall begin with the *Engliſh Prepoſitions*, then we ſhall ſpeak of thoſe that are *Latin*, and laſtly of thoſe that are *Greek*.

*A*, is uſed for *on*, or *in*; as, *afoot, aſhore*, for *on Foot, on Shore*; *abed, adaies, anights*, for *in Bed, in the Days*, &c. This *A* is alſo oftentimes redundant or ſuperfluous, at the Beginning of a great many Words; as in *abide* for *bide*, *ariſe* for *riſe*, *awake* for *wake*, *above, abroad*, &c.

Be, is often redundant or of no Signification at the Beginning of a great many Words; as, *bemoan*, &c. But it ſometimes is ſignificant, and ſignifies *about*; as in *Beſprinkle* i. e. to ſprinkle about, *to beſtir* i. e. to *ſtir about*, *to beſmear*

*ſmear, to bedawb, to bethink*, i. e. to have his Thoughts about him, *&c. To beſiege*, &c. It ſignifies *by* or *nigh*; as *beſide*, i. e. by or nigh the *Side*. It ſignifies *in*; as, *betimes*, i. e. *in time* or early. It ſignifies *for* or *before*; as, *to beſpeak* i. e. to ſpeak for, *&c.*

For, or FORE ſignifies as much as *before*; as, *to foreſee, to ſee before it comes to paſs*; *to forebode, to tell or ſay before it happens*, &c. *For* ſignifies *Negation* or *Privation*, i. e. it *denies* or *deprives*; as in *to forbid*, i. e. bid it not to be done; *to forſake*, i. e. not to ſeek it any more; *to forgive*, i. e. not to give or reckon it to one, *&c. To forſwear*, i. e. to ſwear the Thing not to be that is ſo, *&c.*

MIS, is always uſed in a bad Senſe, it denotes *Defect* or *Error*; as, *Miſ-Deed*, i. e. *an ill Deed*, or *not done right*; ſo from *take, to miſtake, to take it wrong* or *otherwiſe than it is*; ſo *to miſuſe, to miſimploy, to miſapply*, &c.

This Word comes from the *Saxon Mis*, which ſignifies *a Fault* or *Defect*; So *to miſs* ſignifies *to fail*. Hence comes the *French* Prepoſition *Mes*, and by an *Apocope Me*, as in *mecontent, meconnoitre, to forget* or *not to know*, &c.

OVER ſignifies Eminency or Superiority; as, *to overcome, to overſee, to overrule*: It denotes alſo Exceſs; as, *over-haſty*, i. e. *too haſty, over-joyfull*. This comes from the *Saxon Ofer*; as, *Ofer-blith*, i. e. *Over-blith* or *Merry*.

OUT ſignifies Exceſs, Excellency or Superiority in any Thing; as, *to out-do, to out-run, to out-go*, &c.

UN denotes *Negation* and Contrariety, or the not being ſo or ſo; alſo *Diſſolution* or the undoing a Thing already done: For Example, *Un* being prefixed or ſet before *Adjectives*, ſignifies, *Not*; as, *Pleaſant, Unpleaſant*, i. e. *not pleaſant*, ſo *unworthy*, i. e. *not worthy, unſound*, i. e. *not ſound*, &c. Here *Un* anſwers to the *Latin* Prepoſition *In*. But when *Un* is put to *Verbs*, it deſtroys, makes void, or undoes what has been already done; as, *to ſay, to unſay*, which ſignifies not only, *not to ſay*, but to call back, and deny, what has been ſaid, to be ſaid; So *to undoe*, is to deſtroy what has been already done; *to unweave*, is to undoe what has been already *weav'd*: Here *Un* anſwers to the *Latin Prepoſitions De* and *Re*, ſignifying a Contrary Action; as in *Detego, Depopulor, Dedoceo*, &c. This is an Imitation of the *Saxon On* or *Un*, which is alſo compounded with *Adjectives* and *Verbs*; as, *unlitel*, not little, i. e. *great*; ſo *uncuytan*, i. e. *unite*, &c. Thus the *Scotch* ſay *unwell*, i. e. not

well. But this Form of Speaking ſeems to have been derived from the *Goths*.

UP denotes Motion upwards, or Place and Things that ly upwards. As, *Upland*, i. e. the upper Land, or the Land that lies high in Reſpect of ſome other; *Upſide*, i. e. the Side that is higheſt. This comes from the *Saxon up* or *uppe*, which has the ſame Signification, as, *Upland*, i. e. the Mountainous Part of a Countrey; *Upariſan*, to riſe up.

WITH ſignifies *againſt*; as, *to withſtand*, i. e. *to ſtand againſt*; Sometimes it ſignifies as much as *from* or *back*; as, *to withhold*, i. e. *to hold from* one; *to withdraw*, i. e. *to draw from* or *back*, &c. This is alſo an Imitation of the *Saxons*; as, *Withſtandian, to withſtand*; *withteon, to withdraw*, &c.

## *Of the* Latin *Prepoſitions, that are uſed in the Compoſition of* Engliſh *Words.*

*AB* or *ABS*, i. e. *from*, when it is compounded, denotes ſome *exceſs* or encreaſing the Senſe of the Words; as, *to abhor, to abuſe, abſurd*, &c. or elſe it ſignifies *parting* or *ſeparation*; as, *to abſtain, to aboliſh, to abdicate*, &c.

AD ſignifies *to* or *at*; as, *Advocate, Advent, Adverb, Adjective, Adjacent*, &c. Where *Advocate* is one that is *called to*, &c. *Adjacent*, that which lies *at* or *nigh*.

ANTE ſignifies *before*; as *antecedent*, the foregoing Word, or the Word that goes before another in a Sentence: To *antedate*, or date it *before*, &c.

CIRCUM ſignifies *about*; as, *Circumlocution*, a *round about* way of ſpeaking, as when one Word is expreſſed by many; *Circumvallation, a ditching about*; *Circumſtance*, what ſtands, as it were, *about* a matter, as *Time, Place, Perſon*, &c.

CON from *Cum*, ſignifies *with* or *together*; as, *Convocation*, a calling or meeting *together*, *Colloquy*, a talking *with* or *together*; *Copartner*, a Partner *with* another; *Commerce*, *Trading together*.

CONTRA ſignifies *againſt*; as, *to Contradict* or *Gainſay*; and denotes *Oppoſition* or *Contrariety*: And hence comes the Prepoſition *Counter*, as to *Counterfeit*, &c.

DE commonly denotes the contrary to what is ſignified by the Word it is compounded with: As, *deſtruction*, that is, *unbuilding*; *to decamp*, that is, to remove the *Camp*, &c.

Some-

Sometimes it only extends the Senſe of the Word: As, *to defile, to demonſtrate, to deplore,* &c.

DIS ſignifies *Separation, difference* or *diverſity*, and does every where give a Signification contrary to the Word it is compounded with: As, *Diſagree, not to agree; disbelieve, not to believe; diſadvantage, no advantage; diſlike, not to like.*

DI has hardly any other uſe than the extending or ſtretching out the Senſe of the Word it is compounded with: As, *to direct, to diminiſh,* &c.

*E* or *EX* ſignifies *out*; as, *event*, the falling *out*; *to eject*, to caſt *out*; *to exclude, to ſhut out*; So *to expreſs, exhibit, expect, explain: Eloquence, Elocution,* &c.

EN, See under IN.

ENTER comes from the French *entre*, and that from the Latin *Inter*, i. e. *between*, &c.

EXTRA ſignifies *beyond, over* and *above*; as, *extravagant*, one that goes beyond bounds; *extravaſated Blood*, Blood that is thrown out or beyond the *Veſſels*, &c.

IN generally denotes the Poſition or Diſpoſition, or an Action, whereby one Thing is as it were put into another, or the Impreſſion whereby a Thing receives ſuch or ſuch a Form, and becomes ſuch or ſuch; As, *to import, to impale, to incloſe, to involve, to inroll, to infuſe*; In theſe Words *in* marks the Action, by which one Thing comes to be put into another: But in theſe Words *to inchant, to inrage, to incourage, to inrich*; *In* denotes the Impreſſion by which one Thing receives ſuch or ſuch a form, and becomes ſuch or ſuch, &c.

IN, is alſo uſed at the beginning of Words to denote privation or *not*, and gives a contrary Senſe to the Word it is compounded with: As, *indecent*, i. e. *not decent*; *inhumane, not humane*; *injuſtice, not juſtice*; *innocent, not nocent*, i. e. *hurtful*; *invincible*, not to be conquered.

EN is a Preposition that we uſe in the Spelling of Words that come from the *French*: As, *to enrage, encourage*, tho' we do not always obſerve this diſtinction, for we ſometimes write *in* inſtead of *en*: This *en* has much the ſame ſignification as *in*, but it never denotes *privation* or *not*, which *in* often denotes.

But it is to be obſerved, that as all *Latin* Words compounded with *in* do not denote *privation*; ſo neither do all *Engliſh* Words, which are written with *in*: For we have

many of them from the *French*, but which are for the moſt part Originally *Latin*, which are promiſcuouſly written with *en* or *in*, in which the genuine Signification of the *Latin* Prepoſition *in* is preſerved: As, *Ingender*, *Implant*, *Ingrave*, &c. which are alſo written with *en*, as, *Engender*, *Engrave*, &c. and their Participles *Engendered*, *Engraven*, &c. And it were to be wiſhed, for the ſake of Foreigners, that *en* were always preſerved in thoſe Words that come from the *French*, rather than that the *Latin in* ſhould be reſtored, whence the *en* came: By this means all Ambiguity or Uncertainty concerning the Signification of this Prepoſition would be removed; For *un* is always privative, or ſignifies as much as *not*; *En* never is, but *in* is ſometimes privative, and ſometimes not; for it is not privative in the Words that are promiſcuouſly written with *en* or *in*. But in other Words is moſt commonly privative; namely in thoſe which come from *Latin* Words that are Originally ſo.

INTER ſignifies *between*; as, *to intervene*, to come between, *interval*, the ſpace between, *interrupt*, to break in between other buſineſs; but in *interdict*, it ſignifies as much as *for* in *forbid*, &c. Sometimes we uſe *enter* in Words that come from the *French*, and are written with *entre*, which comes from the *Latin inter*.

INTRO is a *Latin* Adverb from the Prepoſition *intra*, or a various ending of the ſame Prepoſition, and ſignifies *within*; as, *to introduce*, to bring into, *&c.*

OB ſignifies *againſt*; as, *Obſtacle*, i. e. what ſtands in the way, *to oppoſe*, or put againſt.

PER, i. e. *through*, it denotes a certain degree of excellency or exceſs; as, *perfect*, i. e. throughly done; *perforate*, *to pierce through*; *to perſecute*, *to perſwade*.

POST *after*; as, *Poſtſcript*, i. e. written after; a *Poſt-humous Work*, that is publiſhed after the Author's Death.

PRE, which comes from the Prepoſition *Præ*, and ſignifies *before*; as, *to premeditate*, to meditate of before; *Preface*, *prepare*, *prefer*, *prevent*, *preingage*, or to engage before-hand, *&c.*

PRO ſignifies *for*, or *forth*, but it has alſo a great many other Senſes; as, *to profeſs*, *protect*, *pronounce*, *prorogue*, *promiſe*, &c.

PRETER ſignifies *againſt*; as, *Preternatural*, is againſt Nature.

RE,

RE, generally implies a repeated Action; as, *to repeat*, i. e. to ſay over again; *to relapſe*, to fall ill again; *to return*, i. e. to come again; *to reenter*, to enter again: Sometimes it denotes Oppoſition or *againſt*; as, *to repulſe*, to beat back: It often denotes only the enlarging the Senſe of the ſimple Verb; as, *to repoſe*, *repaſt*, &c.

RETRO ſignifies *backward*; as, *Retrograde Motion*, i. e. a going backward.

SUB ſignifies *under*; as, *to ſubſcribe*, to write under.

SUBTER, *under*; as, *Subterraneous*, under Ground, *&c.*

SUPER, *upon*, *over*, or *above*; as, *Superſcription*, the writing upon a Letter; *Superfluous*, over and above: This Prepoſition is changed in ſome Words that come from the *French* into *Sur*, *upon* or *over*; as, *Surface*, &c.

TRANS ſignifies *over* or *beyond*; as, *to tranſport*, to carry over; *to tranſgreſs*, to go beyond; and it ſignifies in a great many Words the moving from one Place to another; as, *to tranſplant*, *to tranſpoſe*, *tranſmigration*, &c. In other Words it denotes the changing of one Thing into another; as, *to transform*, *transfigure*, *tranſubſtantiation*, &c.

The *Greek* Prepoſitions; the chief of theſe are

*A*, which ſignifies *privation* or *not*; as, *Anonymous* without a Name; *Anarchy*, without Government.

AMPHI, ſignifies *on every ſide*.

ANTI ſignifies *Againſt*; as, *Antagoniſt*, one that is againſt you; *Antichriſt*, one that is in oppoſition to Chriſt.

HYPER, *Over* or *Above*.

HYPO, *Under*.

META, the ſame as *trans*, i. e. *beyond*; or elſe denotes the changing of one Thing into another: As, *Metaphor*, *Metamorphoſis*, i. e. transformation.

PERI, *About*.

SYN, *with* or *together*; as, *Synod*, that is, *Convocation*, *Syntax*, that is, *Conſtruction*.

The Prepoſitions do often change their laſt Letter into the Conſonant that the Word begins with: As, in *Con*, *n* is changed into *l*, as, *Colloquy*; and ſometimes they loſe a Letter, as in *Coeternal*, where *n* is left out, *&c.* but we muſt not now enlarge.

*Queſtions relating to the Third Chapter.*

Q. *What does* Ab *ſignify?*
A. *From,* and denotes Separation, *&c.*
Q. *What does* Ante *ſignify?*
A. *Before:* And ſo you may repeat the Queſtion with reſpect to any of the other Prepoſitions.

## CHAP. IV.

### *Of the finding out the Original of the Names of* PLACES.

I Shall here but juſt explain a few of the Beginning and Ending Syllables, that denote the Original of the Names of Places, as they have been treated of by the learned Biſhop *Gibſon*, in his Edition of the *Chronicon Saxonicum*.

AB, at the Beginning of the Names of Places, is often to be derived by a Contraction from *Abbot*, and denotes that a Monaſtery was formerly there, or at leaſt that the Place belonged to ſome *Abbacy*: As, *Abbington*, or *Abbyndon*, i. e. the Mountain or Town belonging to the *Abbacy*.

AC, AK, theſe initial Syllables come from the *Saxon Ac* an *Oak*; as, *Acton*, i. e. a Town encompaſſed with *Oaks*.

AL, ATTLE, ADLE, come from the *Saxon Ethel* ſignifying *Noble, Famous*.

AL, ALD, come from *eald*, ancient; as, *Aldborough*, i. e. *Oldborough*.

BARROW comes from *Bearwe, Bearuwe, a Grove*.

BRAD, at the Beginning of Words ſignifies *broad, ſpatious*, &c. From the *Saxon Brad, broad, large*; as, *Bradford*, i. e. the broad Ford.

BRIG, from *Bricg a Bridge*.

BRUN, BRAN, BROWN, BOURN, BURN, whether they begin or end Words, ſignify a *River*, from the *Saxon Born, Bourn, Brunna*, &c. as, *Brunburh, Braunſton*, i. e. *a Town near the River*.

BURROW,

BURROW, BURH, BURG, come from *Burg, Byrig, a Town, City, Caſtle,* &c. *Peterborough,* i. e. *the Town of* St. Peter, it being dedicated to his Honour: This Ending is now often written

BURY, as, *Edmundbury,* the Town of St. *Edmund.*

BYE, BEE, theſe ending Syllables come from the *Saxon By, Bying* a Habitation or Dwelling; as, *Grimsby, Kettleby,* that is a Dwelling for the Makers of Ket les, this Town being once noted for ſuch Kind of Workmanſhip.

CAR, or CHAR, comes from *Caer* a City; as, *Cardigan,* &c.

CASTER, CHESTER, come from the *Saxon, Ceaſter,* a City, Town or Caſtle; as, *Caſterford* or *Caſtleford,* i. e. *a Caſtle upon the Ford.* And it was uſual with the *Saxons* to add the Terminations of *Cheſter, Caeſter, Caſter* to the Names of Places, where the *Romans* had formerly erected their *Caſtra, Caſtles* or *Forts.*

CHIP, CHEAP, CHIPPING, denote that the Town when it received its Name, was a *Market Town*; they come from the *Saxon cyppan, ceapan* to *buy* or *ſell*; So *Chippenham, Chippingwiccomb* and *Cheapſide.* And hence as Biſhop *Gibſon* obſerves, may come *Chop,* as to *chop and change,* alſo *Chapman* from *Cypman*; and perhaps *Shop* may have ſome Relation hereunto. Hence may alſo be derived the Names of the *Swediſh* and *Daniſh* Towns ending in *Copen*; as, *Ny-Copen,* i. e. *New-Market.*

CLIFF, or CLIVE, whether at the Beginning or ending of a Word, ſignify *a Cliff,* i. e. a ſteep Place, *a Rock,* from the *Saxon Clif,* which comes from the *Latin Clivus.*

COMP, at the Beginning of Words, and COMB at the Ending, denote the *lower Situation of a Place,* or *a Valley,* from the *Britiſh Kum,* which is a Word of the ſame Signification; as, *Melcomb Regis,* &c.

COT, COTE, COAT, whether at the Beginning or Ending of the Names of Places, denote a *Cote, Cottage,* or little Houſe. From the *Saxon Cot,* a little Houſe, whence *Cotſleta,* he that dwells in a *Cottage.* And *Sheep-Cote,* the Place where Sheep lye. *Cotſwold,* a Place in *Gloceſterſhire,* is ſo called from the Abundance of Sheep Cotes there.

CRAG is a *Britiſh Word* and denotes *a craggy Rock.*

DEN was added to the Names of Places that were ſituated in Valleys or in Woods: For the *Saxon Den* denotes a *Valley,*

*Valley*, or a *Woody Place*. So *Tenderden*, *Biddenden*, *Marden*, &c.

The Syllable ER in the Middle of the Names of Places, is a Contraction of the *Saxon Wara*, i. e. *Dwellers*, *Inhabitants*; for the City which we call *Canterbury*, the *Saxons* called *Cant-wara-burh*. And ER at the End of a Word, denoting the *Inhabitants* of a Place, ſeems to be of the ſame Original; for whom we call *Londoners*, the *Saxons* call *Lunden-wara*; So *Marſhers*, i. e. the Inhabitants of the *Marſhes*, they called *Merſc-wara*. Unleſs any one had rather derive this Ending from the *Gothick Wair*, a Man; as, *Lundenwer*, by Contraction *Lundener*, *Londoner*, i. e. a Man of *London*.

Words ending in ERNE, ERON are derived from the *Saxon Ern*, *Earn*, a ſecret Place to put any Thing in. Hence comes *Ink-ern*, i. e a little Veſſel into which we put *Ink*, for which we corruptly write *Ink-Horn*, as the Right Reverend Biſhop *Gibſon* has very juſtly remarked.

EYE, *Ea*, *Ee*, theſe ending Syllables differ in three Reſpects, 1. Either as they come from the *Saxon Ig*, an Iſland, (*G* being melted into *Y*) as, *Ramſey*, *Marſey*; whence it is plain, that if *Y* ſignifies as much as our Word *Iſland*, we are guilty of a *Tautology*, when we ſay *Ramſey Iſland*, *Merſey Iſland*, *Jerſey Iſland*. 2. They either come from the *Saxon Ea*, a Water, a River, *&c.* Or, 3. From *Leag*, a Plain-Field.

FLET, *Fleot*, *Flot*, ſignify a *Ditch*, where the Tide comes, a *Gulf* or *Bay*: Hence *Fleetditch*, &c.

GATE, in the Names of Places, denotes *a Way*, or *Path*; as, *Highgate*, i. e. *The High Way* or *Road*, &c.

HAM, whether at the beginning or ending of the Word ſignifies *a Houſe* or *Habitation*, or *Home*, &c. as, *Eaſtham*, *Weſtham*, &c. So *Hamweard*, i. e. *Homeward*.

HOLME, *Howme*, whether uſed alone (for there are ſeveral Places which are called *the Holmes*) or joined with another Word, ſignify *an Hill or Iſle*, encompaſſed with little Brooks or Rivers. So *Stepholme*, *Flatholme*.

HOLT, whether at the beginning of a Word, as, *Holton*, or at the ending, as, *Cherry-holt*, *Appleholt*, is a certain ſign that that Place did formerly abound with Woods.

HYRST, *Hurſt*, *Herſt*, come from the *Saxon Hyrſt*, *a Wood* or *Foreſt*.

How

How, *Hough*, ſeem to denote the lower Situation of a Place. So *How-gate*, i. e. *a Low Way*, much beaten, *&c.* Perhaps hence comes *Holland*, as it were *Howland*, i. e. *Low-land*.

INGE ſignifies a *Meadow*, and *Meadows* are now called in ſome Parts of *England* the *Inges*.

LADE, *Lode*, ſignify the Mouth of a River, or the Paſſage, from the *Saxon lade*, a purging or emptying; as in *Creklade*, *Framlade*, *Lechlade*, &c. becauſe thereabouts the water empties it ſelf into the Sea, or into ſome greater Rivers.

LEY, *Lee*, *Leg*, *Lay*, whether at the beginning or ending of a Word, come from the *Saxon Leag*, *a plain Field*, or Paſture Ground: The *g* being ſoftened.

LOWE, *Loe*, come from the *Saxon Hlewe*, or *Hleaw*, *a Hill*, or *Hillock*; as, *Houndſloe*, i. e. *a Hill* of Dogs, or a Hill fit for Hunting.

MARSH, *Mars*, *Mas*, come from the *Saxon Merſe*, a *Marſh*, or *Marſhy Place*.

MAER, *Mere*, in the Names of Places, either at the beginning, middle, or end ſignify *a Marſhy Place*, from the *Saxon Mere*, *a Marſh*, &c.

OVER, whether at the beginning or end of the Names of Places, denotes commonly the Situation of the Place to be near the Bank of ſome River; from the *Saxon Ofer*, or *Ofre*, *a Brink*, or *Bank*; as, *Brownſover*, St. *Mary-Overs*, &c. But if there be any Neighbouring Town, that has *nether* prefixed to it, then you may derive that *Over* from the *Saxon Ufer*, i. e. *upper* in oppoſition to *nether* or *lower*.

PREST and *Pres*, as in *Preſton*, *Presbury*, ſeem to come from the *Saxon Preoſt*, *a Prieſt*, O being thrown out, as it often happens, for *Derby* was formerly written *Deoraby*.

RIG, *Ridge*, ſeem to denote the hanging ſide or ſteepneſs of a Hill, as in *Lindridge*, *Cotheridge*, *Waldridge*, &c.

SEL, denotes the greatneſs of the Thing to which it is prefixed; as, *Seltun*, i. e. *a great Town*; So *Selwood*, i. e. a great Wood. For *Sel* in the *Saxon* ſignifies *Good*, or *Large*, &c. as, *Selby*, &c.

STEAD and *Sted*, ſignify *Place*: Except in the Names of Towns that are nigh Rivers, when perhaps it may be better derived from the *Saxon Stathe*, *a Shore*, *a Bank*, *a Haven*, &c.

STOWE, or *Stoe*, from the *Saxon Stowe*; *a Place*, as, *Godſtowe*, i. e. a Place dedicated to God.

THORP,

THORP, *Throp, Threp, Trep, Trop,* come from *Thorpe, a Village.*

TUN, *Ton,* ſignify *a Town, Village,* &c. This perhaps comes from the *Saxon Dun,* becauſe the Towns were formerly built on Hills.

WEALD, *Wald, Walt,* ſignify *a Wood, Foreſt,* &c.

WERTH, *Weorth, Wyrth,* come from *Weorthig, a Village, Street,* &c.

WIC, or *Wich,* as in *Dunwich, Harwich,* comes from the *Saxon Wic,* which ſignifies *a Bank, a Shore, a Fort,* &c.

WIN, at the beginning of the Names of Places, comes from the *Saxon Win, a Battle* or *Fight,* and denotes that ſome Battle was fought there.

WIS, denotes the Weſtern Situation of the Place; as, *Wiſegothi,* i. e. the *Weſtern Goths.*

WYRT, *Wort, Wyrd,* come from *Wyrt, an Herb,* &c. Perhaps as Bp. *Gibſon* Conjectures, hence comes the Word *Root,* which ought to have been written *Wrote.*

PART

# PART III.

## CHAP. I.

## *Of the* Syntax.

WE are now come to ſpeak of that Part of *Grammar* which treats of the *right* placing or joining Words together in a Sentence, called *Syntax*. But the *Syntax* or Conſtruction of the Noun, being chiefly performed by the help of the *Prepoſitions*, and I having in every Chapter given an account of what more particularly relates to each part of Speech, there is not much left for me to ſay on this Head.

* The *Subſtantive* that *is*, *does*, or *ſuffers*, comes before the *Verb*: As, *I am*, Peter *loves*, *the Men read*: *The Book is read.*

*Except.* 1. In an *Interrogative Sentence* (when a Queſtion is asked) where the *Subſtantive* is put after the *Verb*: As, *Is John* at Home?

If

If there be an *Helping Verb*, then the Subſtantive comes after that; as, *Does* Peter *love? Will you read?*

If there be two *Helping Verbs*, then the Subſtantive is ſet after the firſt of them: As, *Could he have done it? Might* Charles *have brought it?*

*Except.* 2. In an *Imperative* or Commanding Sentence, where the Subſtantive is likewiſe ſet after the Verb: As, *Burn Thou; Burn Ye.*

3. Alſo when the Verb is uſed by way of yielding or Conceſſion; As, *Had I* [*if I had*] *known, he ſhould not have done it. Were I a bad Man*, &c.

4. The *Subſtantive* or *Nominative Word* is put after the Verb, when *there* is ſet before the Verb: As, *There came a Man to me: There was the Boy in the Dirt: There is Heat in the Sun*, i. e. *Heat is in the Sun.*

5. When the *Subſtantive* or the *Nominative* is more particularly denoted or pointed at, we often ſet *it* before the Verb, and put the Subſtantive after it: As, *It was* John *that ſpoke laſt; It was the Glaſs that fell.*

Sometimes the Subſtantive is alſo ſet after the Verb, when none of theſe foregoing Exceptions happen: As, *Then followed the General*, &c. *Says I*, for *I ſay; ſaid he*, for *he ſaid*; Peter *writes and ſo do I*, i. e. *and I do ſo*, &c.

* When the *Genitive Caſe* and another Subſtantive come together; the *Genitive Caſe* is always put firſt: As, *John's Horſe*, not, *Horſe John's.*

Concerning the Conſtruction of the Adjective. See Chap. IX. *Page* 103, 104, *&c.*

* The Article *A*, is joined only to Subſtantives of the Singular Number, *the*, to Subſtantives either Singular or Plural. See Chap. VII. *Page* 16, 77, *&c.*

* The Pronoun has two States: The Foregoing State which goes before the Verb, unleſs in thoſe Caſes where the Subſtantive does not. See the Exceptions laſt mentioned.

The

* The following State follows the Verb or Preposition: As, *The Maſter loves me*; not *I*. But *whom* is generally placed before the Verb; as, he is the Man, *whom I ſaw*.

* But after the Verb *Am* or *Be*, the *Foregoing State* of the Pronoun is uſed: As, It is *I*, not *Me*. See Chap. X.

The Word that anſwers to the Queſtion, *Who is? Who does? Who ſuffers?* Or, *What is? What does? What ſuffers?* Is the *Subſtantive* to which the *Verb* relates, and is called the *Nominative Word*. As, *I love*, who *loves? I*, that is the *Nominative Word*. *We read*, who *reads? We*, where *We* is the *Nominative*. The *Book is read*, What *is read? The Book*, here *Book* is the *Nominative Word*.

*N. B.* When we ſpeak of *Perſons*, the Queſtion is to be made by *Who*, when we ſpeak of *Things*, it is to be made by *What*.

This *Nominative Word* is what the *Latins* call the *Nominative Caſe*.

* But not only Nouns and *Pronouns Subſtantive*, but whatever denotes that which *is*, or *does*, or *is done*, is accounted a *Nominative Word* to the *Verb*.

So the *Verb* put *Infinitively*, that is, with the Preposition *To* before it, often tells *what is, does*, or *ſuffers*, and therefore is a *Nominative Word* to the *Verb*; as, *to play will pleaſe*, what will *pleaſe? To play*; therefore *to play* is as a *Nominative Word* to the Verb *pleaſe*. *To laugh will fatten*. And ſo may any Sentence, that ſhews *what is, does*, or *ſuffers*, be as a *Nominative Word* to the *Verb*: As, *That the Sun ſhines is clear*, or *it is clear that the Sun ſhines, What is clear? That the Sun ſhines*; Therefore, *that the Sun ſhines*, is as a *Nominative Word* to the *Verb, is clear*. So in the following Example, *An honeſt and ſincere Mind, and a hearty Deſire and Endeavour to do the Will of God*, is *the greateſt Security and beſt Preſervative againſt dangerous Errors and Miſtakes in Matters of Religion. What is the greateſt Security?* &c. *An honeſt and ſincere Mind, and a hearty Deſire, and Endeavour to do the Will of God*; Here, *an honeſt and ſincere Mind, and a hearty Deſire, and Endeavour to do the Will of God*, is as *a Nominative Word* to the *Verb IS*.

If a *Verb* put *Infinitively* (that is with the *Preposition to* before it) or if a *Sentence* be as a *Nominative Word* to a Verb; We uſually ſet the *Verb* Infinitive, or the *Sentence*, after the other *Verb*, and put *IT* before it: As, *IT is an evil Thing to Lye*, i.e. *to Lye is an evil Thing*. *IT is the*

*Cuſtom of Boys to neglect their Books*; i. e. *to neglect their Books is the Cuſtom of Boys.*

So likewiſe when the *Nominative Word*, or the *Subſtantive* to which the *Verb* relates is left out or underſtood; We put *I T* before the *Verb*. As, *It Rains, it Snows, it Thunders*, &c. Where *Rain*, or *Cloud*, or ſome other Word is underſtood: For there can be no *Verb* that ſignifies *Being*, *Doing*, or *Suffering*, but what refers or has relation to ſome *Perſon* or *Thing*, that *is*, *does*, or *ſuffers*.

This manner of Expreſſion is rendered in *Latin* by a Verb, which they call an *Impersonal*, but *why*, or *how rightly* it is ſo called, We have ſhown in our *Explanation* of the COMMON GRAMMAR.

* The Verb muſt be of the ſame *Number* and *Perſon*, as the *Nominative Word* or *Subſtantive* is of to which it relates; as, *Peter loveth*, *Men love.*

Where you ſee *loveth* is of the *Singular Number*, and of the *third Perſon*, becauſe *Peter* is ſo: *Love* is of the *Plural* becauſe *Men* is ſo. *See* Chap. XI.

Now *Peter love*, or *Men loveth*, would be falſe *Grammar*. So, *I art*, *we am*, *ye is*, *thou are*, is falſe *Grammar*; for we ought to ſay, *I am*, *We are*, *thou art*, *ye are*, &c.

* But when two *Subſtantives Singular*, are joined together, they ſpeak of more than one, and ſo being of the *Plural Number*, muſt have a Verb Plural; as, *Robert* and *Mary love*, not *loveth* or *loves.*

1. For *I* and another is as much as *We* the firſt Perſon *Plural*.

2. Thou and another is as much as *Ye* the ſecond Perſon *Plural*.

3. *He* [*She* or *It*] and another, is as much as *They* the third Perſon *Plural*.

Some-

Sometimes the Verb may be put in the Singular Number, when there are two Subſtantives; as, *His Juſtice and Goodneſs was great:* But then here, *was great* is left out in the firſt Sentence; as, *His Juſtice was great, and his Goodneſs was great.*

Likewiſe tho' the Noun be of the *Singular Number*, yet if it comprehend many Particulars, the *Verb* may be put in the *Singular* or *Plural Number*; as, *The Committee has examined the Priſoner*, or, *The Committee have examined the Priſoner:* Where *has* is of the Singular Number, and *have* the Plural.

Where, in the firſt Example, the Verb *has* is of the Singular Number becauſe the Subſtantive *Committee* is ſo; and, in the ſecond Example, the Verb *have* is of the Plural Number, becauſe the Subſtantive includes more than one Perſon. So, *Part is gone, Part are gone.*

Sometimes the Endings *Eſt*, *Eth*, or *S* of the *Verb* are left out after the *Conjunctions*, *if*, *that*, *though*, *although*, *Whether*, &c. As, *If the Senſe require it*, for *If the Senſe requireth* or *requires it. He will dare tho' he die for it*; that is, *tho' he dieth* or *dies for it.* Theſe Endings of the Perſon of the *Verb* are alſo ſometimes left out after ſome other *Conjunctions* and *Adverbs*, eſpecially when the *Verb* is uſed in a *Commanding* or *Depending* Senſe.

* *Not*, the Adverb of denying, is put after the Verb; as, *It burned not, it did not burn, it burned me not.*

We ſhall juſt take Notice that a *Sentence* or *Saying* is either *ſingle* or *compounded.*

* A ſingle Sentence is that which has but one Verb *Finite* in it; as, *Life is ſhort.*

By a Verb *Finite*, you are to underſtand any Verb but what is put infinitively, *i. e.* that has *To* put before it; as, *to love, to read.*

* A compounded Sentence is when two ſingle Sentences are joined together by ſome *Couple* or *Tye:* So then in a compounded Sentence, there is

1. One ſimple or ſingle Sentence; as, *Life is ſhort.*
2. Another ſingle Sentence after it; as, *Art is long.*

3. Between theſe two a *Couple* is put to join them together; as, *Life is ſhort* and *Art is long*. *Life is ſhort* but *Art is long*.

The *Couples* are *Conjunctions*, whoſe only Uſe is to join two Sentences together; as, *And*, &c.

2. A Relative Word, or a Word which fetcheth back a foregoing *Subſtantive*; as, *who*, *which*, *that*.

3. A Comparative Word whereby two Things are compared together; *ſo*, *as*, *ſuch*, *ſo many*, *as many*, *more*, *than*.

Examples where a Conjunction is the Couple; *Peter died* and *ſo did John*; *Will you play* or *will you not?* Examples where a Relative is the Couple; as, *This is the Man* which [*Man*] *I ſaw*; *He is the Man* that *ſtole the Horſe*; *This is the Boy* who *came to our Houſe*.

Examples where a Comparative Word is the Couple; as, *As you do* ſo *will I*; *I eat more* than *he*; *I heard ſuch a Story* as *you never heard in your Life*.

*Queſtions relating to the Firſt Chapter.*

Q. *What is* Syntax?

*A.* It is a right joyning of Words in a *Sentence*.

Q. *Where is the* Nominative Word, *or the* Subſtantive *that the* Verb *relates to, to be placed?*

*A.* Before the Verb: *I love, thou readeſt.*

Q. *Is it always placed before the Verb?*

*A.* No; For in an *Interrogative Sentence*, or where a Queſtion is asked, the *Nominative Word* is placed behind the *Verb*; as, *Are you the Boy? Is* Peter *alive? Does He read well?*

2. In an *Imperative* or *Commanding Sentence*, the *Subſtantive* is alſo ſet after the Verb: As, *Burn Thou, Read Ye*, &c.

3. In a Conditional or yielding Senſe: As, *Say I, Had I read the Book*, &c.

4. When the Word THERE is ſet before the Verb, the *Nominative Word* follows it: As, *There was a Noiſe*, i. e. *a Noiſe was*.

5. Alſo when *IT* is put before the *Verb*: As, *It was John*, &c.

Q. *How is the* Genitive Caſe *to be placed?*

*A.* Always before the other Subſtantive; as, *The Maſter's Horſe*, not, *the Horſe Maſter's*.

Q. *How*

Q. *How is the Article* A *to be placed?*

*A.* Only before Subſtantives of the *Singular Number*; as, *a Man, a Boy*, not, *a Men, a Boys.*

Q. *How is the Article* the *to be placed?*

*A.* Before Subſtantives either of the *Singular* or *Plural Number*; as, *The Man, the Men, the Boy, the Boys.*

Q. *How is the Pronoun to be placed?*

*A.* The *Foregoing State* of the Pronoun is to be placed before the Verb: But the *Following State* after the *Verb* or *Preposition*; as, *I love, We love, love me, love us, to me, to us.*

Q. *Is the* Foregoing State *of the Pronoun never placed after the* Verb?

*A.* Yes. When a *Queſtion is asked*, in a *Commanding Sentence*, &c. as, *Am I, Is He, Fight Thou*, &c. But more particularly it goes before and follows the Verb *Am* or *Be*; as, *I am, I am He*, &c.

Q. *What do you mean by the* Nominative Word?

*A.* The Word that anſwers to the Queſtion, *Who* or *What is, does*, or *ſuffers*; as, *Who is good? Thomas*, &c.

Q. *Is not the* Verb *put* Infinitively, *and ſometimes a* Sentence *counted as a* Nominative Word *to the* Verb?

*A.* Yes. As, to *Lye is ſhameful.*

Q. *How muſt the Verb agree with the* Nominative Word?

*A.* It muſt be of the ſame *Number* and *Perſon*, that the *Nominative Word* is of. For Example. *Thou loveſt, Thou* is the *Second Perſon Singular*, therefore *loveſt* muſt be ſo too, for thou *loveth*, or *love* would be falſe *Grammar.*

Q. *If two Subſtantives Singular come together, how muſt the Verb be put?*

*A.* It muſt be put in the *Plural Number*; as, *Peter and John fight.*

Q. *How ſhall I know what Perſons they are of?*

*A. I* and another is as much as *We.*

*Thou* and another is as much as *Ye.*

*He* and another is as much as *They.*

And *We* is the firſt Perſon, *Ye* the ſecond, and *They* the third Perſon Plural.

Q. *Is not the Verb ſometimes of the Plural Number, tho' the* Nominative Word *be of the Singular?*

*A.* Yes: If the *Subſtantive* be a *Collective* Noun, or a Noun of Multitude, that is, comprehends or includes ma-

ny Particulars in it. As, *Part are*, or *Part is*; *the Multitude are very Noiſy*, or *is very Noiſy*.

Q. *What is a ſingle or ſimple Sentence?*

*A.* A ſingle Sentence is, that which has but one Verb Finite.

Q. *What is a Verb Finite?*

*A.* Any Verb that has not the Prepoſition *to* before it expreſſed or underſtood.

Q. *What is a Compounded Sentence?*

*A.* A Compounded Sentence is, when two ſingle Sentences are joined together by ſome Couple or Ty: As, *Life is ſhort* and *Art is long*.

Q. *What Words are thoſe that couple or join Sentences together?*

*A.* A *Conjunction*, a relative Word, or a Word that has relation to ſome other Word in the Sentence; as, *Who, which, that*. Laſtly, a *Comparative Word*, or a Word whereby two Things are compared together; as, *So, as*, &c.

Q. *Whence comes the Word* Syntax?

*A.* From the *Greek* Prepoſition *Syn together*, and *Taxis ordering* or *ranking*. In *Latin* it is called *Conſtructio*, from *Con together*, and *Structio* Building, or a ſetting Things in good Order.

Q. *Whence comes* Nominative?

*A.* From *Nominare* to Name.

Q. *Whence comes* Finite?

*A.* From *Finitus* bounded, becauſe a *Verb Finite* is bounded by Number and Perſon.

## CHAP. II.

### *Of* Tranſpoſition, *or the tranſplacing of Words and Sentences.*

THE *Syntax*, or the Conſtruction of Words into Sentences may be diſtinguiſhed into two Kinds: that which is *Natural* and *Regular*; or, 2. That which is *Cuſtomary* and *Figurative*. That *Syntax* may be called *Regular*, which is according to the Natu-

ral

ral Senſe and Order of the Words. *Cuſtomary* or Figurative *Syntax*, is that which is uſed in the Forms of Speech peculiar to ſeveral Languages; wherein Words are put together according to a *Metaphorical* or borrowed Senſe of them: As, *To break a Jeſt, to be brought to Bed, to take ones Heels and fly away*, &c. The Natural Order alſo of the Words is changed or tranſplaced: For in *Engliſh* as well as in *Latin*, the Words of a Sentence are not always placed in their natural Order, as they lie in Senſe, but are put into ſuch an Order, as will ſound ſweeteſt to the Ear, but ſo that the Senſe be not thereby darkned or rendered obſcure: For *Perſpicuity* or *Clearneſs* is the chief Excellence of Speech. If ſo, we may take Notice of a very great Fault ſome Perſons are too guilty of, who are for writing of Phraſes, before they are acquainted with common Expreſſions; It muſt be *Phraſe Latin* or *Phraſe Engliſh*, i. e. *Bombaſt Latin* or *Engliſh*. But this is no new Fault, ſince *Fabius* ſays, there was a certain Inſtructor of Youth, who uſed to order his Scholars to obſcure or darken what they would ſay, making uſe of the *Greek* Word Σκότισον, i. e. *ſpeak obſcurely*; Hence that extraordinary Commendation, *So much the better*, (or admirably performed) *for I underſtood not a Word of it*.

* *Tranſpoſition* is the putting the Words in a Sentence, or Sentences out of their natural Order, that is, in putting Words or Sentences before, which ſhould come after, and Words or Sentences after, which ſhould come before.

The *Subſtantive* is often put out of its Place, eſpecially when *There* or *It* is ſet before the *Verb*; As, *There was a Man*, i. e. *A Man was*; *It is the Cuſtom*, i. e. The Cuſtom is.

So always in an Interrogative Sentence.

So Adjectives, eſpecially if a Verb come between the Subſtantive and the Adjective; as, *Happy is the Man*, for, *the Man is happy*.

The *Prepoſition* is frequently tranſplaced; as, *Whom do you Dine with?* For, *with whom do you Dine? What Place do you come from?* For, *From what Place do you come?*

But

But I ſhall not ſtand to ſpeak of the Tranſpoſition of each Part of Speech, but ſhall give you a Period or two; Whence our Youth may conſider how it is not in the *Latin* alone that Words and Sentences are thus tranſpoſed, but that we are ſomewhat guilty of this Cuſtom, tho' not in ſo great a degree: And this by the Direction of their Maſter may ſerve to put the Lads upon reducing the *Engliſh*, that is given them for their Exerciſe, into its natural Order before they attempt to turn it into *Latin*. But we ſhall firſt obſerve one Thing, which is, that the beſt and cleareſt Writers have the feweſt Tranſpoſitions in their Diſcourſes: And that they are more allowable in *Poetry* than in *Proſe*, becauſe it is there generally ſweeter and more agreeable to the Ear. For Example: *Any Thing, tho' never ſo little, which a Man ſpeaks of himſelf, in my Opinion, is ſtill too much.* The natural Order is thus: Any Thing is too much, in my Opinion, which a Man ſpeaks of himſelf, tho' never ſo little. So; *This is the Word of Faith which we preach, that if thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhalt believe in thy Heart, that God hath raiſed him from the Dead, thou ſhalt be ſaved.* The natural Order is thus; *This is the Word of Faith which we preach, that thou ſhalt be ſaved,* if thou ſhalt confeſs, *&c.* So, *It cannot be avoided, ſo long as there is Weakneſs on Earth, or Malice in Hell, but that Scandals will ariſe, and Differences will grow in the Church of God*; The natural Order is thus: *It cannot be avoided, but that Scandals will ariſe, and Differences will grow in the Church of God, ſo long as,* &c.

So; *Yet not the more,*
*Ceaſe I to wander where the Muſes haunt*
*Clear Spring, or ſhady Grove, or ſunny Hill*
*Smit with the Love of ſacred Song; but chief*
*Thee Sion, and the flowry Brooks beneath*
*That waſh thy hallowed Feet, and warbling flow,*
*Nightly I viſit,* &c.

The natural Order is thus; Yet ſmit with the Love of Sacred Song; I ceaſe not to wander, *&c.* But chief, I Nightly viſit thee *Sion,* &c.

So;

So; *O Woman, beſt are all Things as the Will*
*Of God Ordain'd them, his creating Hand*
*Nothing Imperfect or Deficient left*
*Of all that he created, much leſs Man.*

The natural Order is thus; *O Woman, all Things are beſt as the Will of God Ordained them, his creating Hand left nothing Imperfect or Deficient of all that he created,* &c.

*Of Man's firſt Diſobedience, and the Fruit*
*Of that Forbidden Tree, whoſe Mortal Taſte*
*Brought Death into the World, and all our VVoe*
*With loſs of* Eden, *till one greater Man*
*Reſtore us and regain the bliſsful Seat,*
*Sing Heavenly Muſe,* &c.

The Order is thus; *Heavenly Muſe Sing of Man's firſt Diſobedience,* &c. But we ſhall conclude this Chapter of *Tranſpoſition* with this *Caution,* that he who would write clearly and plainly, muſt obſerve natural Order as much as in him lies; yet not ſo ſtrictly, as wholly to neglect the Tranſpoſition of Words, ſince ſometimes he will be obliged to tranſplace them in order to render them more Muſical and Harmonious. But the Imitation of thoſe Writers who write the moſt ſweetly and agreeably will be the beſt Guide and Director in this Caſe.

*Queſtions relating to the Second Chapter of Tranſpoſition.*

Q. *What is Tranſpoſition?*

*A.* A Placing of Words out of their natural Order in a Sentence.

Q. *Why do they Place the Words out of their natural Order?*

*A.* To render the Words more Harmonious and agreeable to the Ear.

Q. *May we then miſplace all Words in every Sentence as we pleaſe?*

*A.* No, not always, but we muſt in this, as in all other Things, follow the Uſe of the beſt Speakers.

Q. *Whence*

Q. *Whence comes the Word* Tranſpoſition?

*A.* From *Tranſpoſitio*, or a putting *beyond*, or out of the natural Place.

## CHAP. III.

### *Of the Ellipſis, or the leaving out of Words in a Sentence.*

* WHatever Words may be as well underſtood when left out, as they would be if they were mentioned, may be left out in a Sentence.

* Words may be left out upon four Accounts.

I. When a Word has been mentioned juſt before, and may be ſuppoſed to be kept in Mind, then it is often left out. As, *Cæſar came, and ſaw, and conquered*, where you need not ſay, *Cæſar came, Cæſar ſaw, and Cæſar conquered*: So, *ye have eaten more than we*, i. e. *than we have eaten*. *This Book is the Maſter's*, i. e. *Book*. *Whoſe Horſe is this, Ours*, i. e. *Our Horſe*.

Therefore in a *Relative* Sentence (a Sentence having, *who*, *which*, or *that* in it) the *Antecedent* [foregoing] Word is ſeldom repeated: As, *I bought the Horſe* which *you Sold*, i. e. *which Horſe*, &c. *The Wine is bad* which *you ſent me*, i. e. *Which Wine*, &c. *What Words I ſpoke*, thoſe *I deny*, i. e. *thoſe Words*, &c.

II. When any Word is to be mentioned ſtraight or preſently, if it can be well underſtood, it may be left out in the former part. As, *I ever did, and ever will love you*, i. e. *I ever did love*, &c. *Drink ye white or Red Wine*, i. e. *Drink ye White Wine, or*, &c. *The beſt of the Churches is Pauls*, i. e. *the beſt Church of the Churches is Pauls Church*; Or to put it into the natural Order; *Pauls Church* is the beſt *Church* of the *Churches*.

III. When

III. When the Thought is expreſſed by ſome other means; As, *Who is he?* Pointing to a Man, you need not ſay, *What Man is that Man?*

IV. Thoſe Words which, upon the mentioning of others, muſt needs be ſuppoſed to be meant, may be left out; as, *When you come to* Paul's *then turn to the* left, every body knows you mean *Paul's Church*, and the *Left Hand*, therefore thoſe Words need not be expreſſed. The Prepoſition *to* is often left out; as, *Reach me the Book*, for, *Reach the Book* to *me*. *Hand* is often left out; as, *turn to the Right, turn to the Left*, i. e. *to the Right Hand, to the Left Hand*, &c. *Thing* and *Act* are frequently left out when they may be underſtood: As, *It is hard to Travel thro' the Snow*, i. e. *It is a hard Thing*, &c. *It is eaſy to do ſo*, i. e. *It is an eaſy Thing or Act*, &c.

The Couple *that* is oft left out in a *Compounded Sentence*, &c. as, *I deſire* (that) *you would write for me. I think I ſaw him*, i. e. that *I ſaw*, &c.

The Relatives *that, which, who, whom*, may be omitted or left out; as, *This is the Man I killed*, i. e. *that*, or *whom*. *Give me the Horſe you Stole*, i. e. *which you Stole*, &c. *Is this the Man ye ſpoke of?* i. e. *of whom ye ſpoke*.

Sometimes a whole Sentence is left out: For Example; *It is our Duty to pay a reſpect and deference, as to all thoſe that are Virtuous and Courageous, who deſing for the Good and Advantage of the Government, and* (who) *ſerve or* (who) *have ſerved it in any of its Intereſts; So* (*it is our Duty to pay a reſpect and deference*) *to thoſe alſo who bear any Office or Command in the State.*

I will give you an Inſtance or two of *Tranſpoſition*, and of the *Ellipſis* or *Suppreſſion* together. *As the delicate Ear of the Artiſt can quickly diſcover the leaſt fault in his Muſick; So would we take as much Care in Detecting and Cenſuring our Vices, we might from the leaſt and moſt trivial Matters, make ſeveral Obſervations that would be much to our Advantage. From the moving of our Eyes, for Example; from the merry or Sorrowful Air of our Countenances*, &c. *We might eaſily judge what is handſom and becoming us, and what is repugnant to the Rules of our Duty.* That is; *As the delicate Ear of the Artiſt can quickly diſcover the leaſt fault in his Muſick, So* [if] *we would take as much Care in Detecting and Cenſuring our Vices, we might make ſeveral Obſervations from the leaſt and moſt trivial Matters, that*

[i. e.

[i. e. Obſervations] *would be much to our Advantage.* But I ſhall give you ſomething *for* an *example* of this Propoſition, *We might eaſily judge what is handſom and becoming, and* we might eaſily judge *what is repugnant to the Rules of our Duty from the moving of our Eyes, from the merry or ſorrowful Air of our Countenance,* &c.

How uſeful and neceſſary this Doctrine of the *Ellipſis* or *Suppreſſion* of the Words is, both for the right underſtanding the Genius of the *Latin* or any other Language, will eaſily appear to any conſidering Perſons; Since there are abundance of Expreſſions which we could have no Senſe of, if they were not reſolved after this manner: And tho' I would have nothing allowed for a *Rule* without ſufficient Authority; yet we may now and then, to gratify an Ingenious Mind, indulge our ſelves in a probable Conjecture. For example, how would a Lad or Foreigner know how to render, *I'll on* into any Language, unleſs he were firſt informed that *I'll on* is as much as, *I will go on:* So it is an eaſy matter to tell a Lad that in *quid agis? Quid* is *Latin,* for *what,* and in *quid ita?* that *quid* is *Latin,* for *why*; and the Lad muſt believe it, becauſe the Maſter ſays ſo, tho' he finds himſelf puzzled to reconcile it to his own Mind, how the ſame Word ſhould ſignify *what* and *why:* But it would be a greater ſatisfaction to an Ingenious Mind, if you acquainted him *how* or *why* it was to be ſo conſtrued: *E. G. quid agis,* i. e. tu, *agis quid* negotium? *You do what buſineſs,* in *quid ita feciſti,* i. e. *Ob quid negotium tu ita feciſti? For what Thing did you do that? For what Thing,* i. e. *Why.* So in like manner I ſhould have a clearer notion of *Quamobrem,* if you ſaid it was a Compoſition for *Quam ob rem,* i. e. *Ob quam rem,* for what Thing or Reaſon, than if you ſaid it was an *Adverb,* and ſignified *wherefore,* and gave me no farther Reaſon for it. But he that has a Mind to be better acquainted with the Doctrine of the *Ellipſis,* as it relates to the *Latin* Tongue, may conſult *Sanctius's Minerva,* and the judicious Notes of the Learned *Perizonius* thereupon: Or elſe an *Explanation* of the *Syntax* in our *Common Grammar,* wrote by my Worthy Friend the Reverend Mr. *Parſel,* late *Maſter* of *Merchant-Taylor*'s-School: Printed for Mr. *Bonwick* in *Pauls-Church-Yard:* In which Book the Reader will find a very Rational and Ingenious Account of the Rules of the *Latin Syntax:* And indeed the acquainting Lads with the Reaſons of Things,

Things, and to let nothing paſs, before they have attained a tolerably true and juſt Notion of it, would be of more Service to them towards the Exerciſe of their Reaſon, than the Knowledge of Thouſands of *Latin* and *Greek* Words. And as the Knowledge of Things is far more preferable than that of Words; So the Words will be but poorly underſtood, unleſs we are alſo inſtructed in the Knowledge of the Things they are uſed to denote or expreſs.

*Queſtions relating to the Fourth Chapter.*

Q. *What is* Ellipſis?

*A.* The leaving out of Words in a Sentence.

Q. *May we leave out what Words we please in a Sentence?*

*A.* No.

Q. *Upon what account may Words be left out?*

I. When a Word has been mentioned juſt before, and may be ſuppoſed to be kept in Mind, then it is oft left out.

Therefore in a Relative Sentence [or in a Sentence that relates to ſome other] the Antecedent [or foregoing Word] is ſeldom repeated; as, *I bought the Books, which* [Books] *be there.*

II. When any Word is to be immediately mentioned, if it can be well underſtood, it may be left out in the former Part; as, *Drink ye Red* [Wine] *or White Wine.*

III. When the Thought is expreſſed by ſome other Means: As pointing to a Man, you need not ſay, *Who is that Man?* But *who is that?*

IV. Thoſe Words which, upon the mentioning of others, muſt needs be ſuppoſed to be meant, may be left out; as, *When you come to* Paul's *then turn to the Left*, every body knows you mean *Paul's Church*, and the *Left Hand*, therefore theſe Words need not be expreſſed.

Q. *Whence comes the Word* Ellipſis?

*A.* From the *Greek* Word *Elleipſis, an Omiſſion, or leaving out.*

Q. *Whence comes* Suppreſſion?

*A.* From *Suppreſſio*, as it were, the ſtopping or keeping the Word out of a Sentence.

Q. *Whence comes* Antecedent?

*A.* From *Antecedens*, foregoing, or going before.

## CHAP. V.

### *Of the* Points *or* Pauſes *in a Sentence.*

THE Method of diſtinguiſhing the Senſe in a Sentence, properly belongs to that Part of *Grammar* that is called *Syntax*. For in a Sentence, not only its *Structure* or *Order* is to be regarded, but alſo *Diſtinction*. For the Uſe of Stops is not only to mark the Diſtance of Time in pronouncing, but alſo to prevent any Confuſion or Obſcurity in the Senſe, by diſtinguiſhing *Words* from *Words*, and *Sentences* from *Sentences*. But how this diſtinction is to be made, is not yet very throughly agreed upon among the *Learned*: For you will ſcarce meet with any two, even Learned Men, who ſhall diſtinguiſh a Paragraph by the very ſame Points. And indeed it is not much Matter whether we do ſo or no, provided we take Care ſo to diſtinguiſh Words and Sentences, as not to darken the Senſe or tranſgreſs any known, eaſy, and plain Rule: Namely, when a Queſtion is asked, not to make this Mark (?), and at the Ending or Concluſion of an Aſſertive Sentence, not to put this Mark or *Point* (.)

Diſtinction of a Sentence, is, either of a Sentence written or pronounced.

The Points or Stops that direct what Kind of Pauſe is to be obſerved, are four: *A Comma* (,) *A Semicolon* (;) *A Colon* (:) *A Period* or full Stop (.)

*Note.*

*Note.* Of theſe we ſhall immediately treat, after having taken Notice, that *Writing* being the Picture or Image of *Speech*, ought to be adapted unto all the Material Circumſtances of it; and conſequently, muſt have ſome Marks to denote theſe various Manners of Pronunciation: Which may be ſufficiently done by theſe Six Kinds of Marks or Points.

* 1 *Parentheſis.* 2. *Paratheſis.* 3. *Eroteſis.* 4. *Ecphoneſis.* 5. *Emphaſis.* 6. *Irony.*

Some do alſo add *Hyphen*, but of that we ſhall treat in the *Orthography*.

1. *Parentheſis* or *Interpoſition* ſerves for the Diſtinction of ſuch an additional Part of a Sentence, as is not neceſſary to perfect the Senſe of it; and is uſually expreſſed by the incloſing of ſuch Words betwixt two Curve or crooked Lines, ( ). As, *Your Kindneſs to me, (which I account a very great Happineſs) makes me undergoe*, &c.

*Note.* Some do uſe this Point wrong, when they include *as I think, as he ſays*, &c. in this Point; where it is ſufficient to ſet only a *Comma*, or at moſt a *Semicolon* on each ſide. We ought alſo to take Care that our *Parentheſis's* be not too frequent or too long, nor crammed one into another, for that obſcures and darkens the Senſe.

2. *Paratheſis* or *Expoſition* is uſed for Diſtinction of ſuch Words as are added by Way of Explication, or of Explaining ſomething that preceeds or goes before, and is uſually expreſſed by incloſing ſuch Words between two Angular Lines, [ ]. As, *Angular Lines*, [*Brackets*] *mark the Point called a* Paratheſis.

3. *Eroteſis* or *Interrogation* is a Kind of *Period* for the Diſtinction of ſuch Sentences as are propoſed by way of *Queſtion*, and is uſually thus marked (?). As, *Does he yet doubt of it?*

4. *Ecphoneſis*, *Admiration* or *Wonder* and *Exclamation* is a Note of Direction for raiſing the Tone or Voice, upon Occaſion of ſuch Words, denoting ſome vehement Paſſion, and is marked thus, (!). As, *O the Folly of Men!*

*Note.* Some do often omit this Note; and they had better do ſo, than in ſuch Sentences to make a Note of *Interrogation* as ſome do.

5. *Emphaſis* is uſed for the Diſtinction of ſuch VV rd or VVords, wherein the Force of the Senſe doth more peculiarly conſiſt, and is uſually expreſſed by putting ſuch Kind of VVords into another Character, as the *Italick*, &c. Some do alſo expreſs it by beginning the VVord with a *Capital* or great Letter: VVherefore for the better keeping up the Uſe of *Diſtinction Emphatical*, one ought not promiſcuouſly to write every *Noun* with a great *Letter*, as is the Faſhion of ſome now adays. But we ſhall in the *Orthography* lay down ſome Rules when to write VVords with *Capital Letters*.

6. *Irony* is for the Diſtinction of the Meaning and Intention of any VVords, when they are to be underſtood by way of *Sarcaſm* or Scoff, or in a contrary Senſe to that which they naturally ſignify.

*N. B.* And tho' there be not (for ought I know) any Note deſigned for this, in any of the inſtituted Languages, yet that is from their Deficiency or Imperfection: For if the chief Force of *Ironies* does conſiſt in the Pronunciation, it will plainly follow, that there ought to be ſome Mark for Direction, when Things are to be ſo pronounced. As, *He's â ſpecial Fellow*: Suppoſe this Mark ⋖. I have lately learn't from a *German* VVriter, that the *Germans* make uſe of the Note of *Exclamation* turned up to mark the *Irony*; as, *O Good Sir*; VVhich mark may do very well.

The *Comma* is the ſhorteſt Pauſe or Reſting in Speech, and is uſed chiefly in diſtinguiſhing *Nouns, Verbs, and Adverbs*. As, *A good Man, and learned. To exhort, to pray. Sooner, or later, every body muſt die*. It diſtinguiſhes alſo the Parts of a ſhorter Sentence: As, *Life is ſhort, and Art is long*.

A *Semicolon* is the mark of a Pauſe that is greater than a *Comma*, and leſs than a *Colon*. The proper place for this Point is in the Subdiviſion of the Members or Parts of a Sentence: *As the Shadow moves, and we do not perceive it; or as the Tree grows and we do not apprehend it: So Man*, &c. It is alſo of great uſe in the diſtinguiſhing of Nouns of a contrary Signification: As, *Things Domeſtick, Things Foreign; Publick Things, Things Private; Things Sacred and Profane*.

A *Colon*

A *Colon* is uſed when the Senſe is perfect, but the Sentence not ended: As, *If you Sing, you Sing ill: If you read, you Sing.*

The *Colon* is generally uſed before a Comparative Conjunction in a Similitude: As the Ape commonly kills her young ones by too much fondling: So ſome Parents ſpoil their Children by too much indulgence.

Alſo if the *Period* runs out pretty long, the *Colon* is often made uſe of.

A *Period* or full Stop is the greateſt Pauſe, and is ſet after the Sentence when it is compleat and fully ended: As, *God is the chiefeſt good.*

*Queſtions relating to the Fifth Chapter.*

Q. *Whence comes the Word* Pauſe?

*A.* From the *Greek* Παῦσις, *Pauſis*, a *Stop* or *reſting*.

Q. *VVhence comes* Comma?

*A.* From the *Greek* κόμμα, *Komma*, a *cutting off*, becauſe the former Word or Part of a Sentence is cut off from the following one.

Q. *VVhence comes* Colon?

*A.* From κῶλον, *Kolon*, a Member; becauſe as the Body is divided into Members: So is a Period diſtinguiſhed by theſe greater Members, a *Colon*, *Semicolon*.

Q. *VVhence comes* Semicolon?

*A.* From the *Latin* Word *Semi*, *half* and the *Greek* κῶλον, *Kolon*, a Member; the *Semicolon* denoting half the Pauſe or reſting in Speech of a *Colon*.

Q. *VVhence comes* Period?

*A.* From περίοδος, *Periodos*, i. e. a going about, or as it were a Circle or Revolution of Words comprehended by ſome ending.

Q. *VVhence comes* Parentheſis?

*A.* From παρένθεσις, *Parentheſis*, Interpoſition, or a putting between.

Q. *VVhence comes* Paratheſis?

*A.* From παράθεσις, *Paratheſis*, Appoſition or a putting to; The putting one Word to another to explain it.

Q. *VVhence comes* Eroteſis?

*A.* From Ερώτησις, an *Interrogation*, or asking a Queſtion.

Q. *Whence comes* Ecphoneſis?

*A.* From ἐκφώνησις, *Ecphoneſis*, Exclamation.

Q. *Whence comes* Emphaſis?

*A.* From ἐμφαίνω, *Emphaino*, to ſhew, or repreſent, it ſhowing ſome particular force to be in the Word or Sentence.

Q. *Whence comes* Irony?

*A.* From εἰρωνία, *Ironia*, a pretending, *&c.* It meaning a Thing contrary to what it naturally ſignifies.

PART

# PART IV.

## CHAP. I.

### *Of* Orthography, *or* Orthoepy, *treating of the* Letters *and their Pronunciation.*

THIS Part of *Grammar* ought to have been treated of firſt; but we have for ſome Reaſons referred it to this Place. And here I cannot diſſemble my Unwillingneſs to ſay any Thing at all on this Head; *Firſt*, Becauſe of the irregular and wrong Pronunciation of the *Letters* and *VVords*, which if one ſhould go about to mend, would be a Buſineſs of great Labour and Trouble, as well as Fruitleſs and Unſucceſsful. Many have been the Endeavours of this kind, but it has been found impoſſible to Stem the Tide of prevailing Cuſtom. *Secondly*, Becauſe the Multiplying of Rules for the Pronunciation, rather confounds than helps the Learner: Since that Rule can be but of little Service, that admits of ſuch a vaſt Number of Exceptions, as moſt of the Rules commonly laid down, generally do. I have therefore often thought, that

ſome

ſome other Way ought to be found out to render this Matter more eaſy and expeditious: And the only and beſt Way that I can think of is, the Making of a Book, that ſhall contain all the Variety of Pronunciation, beginning with the *Syllables* and *VVords* that are pronounced according to the moſt ſimple and natural Sound of the Letters, and thence proceeding gradually to Syllables and Words, that are pronounced otherwiſe than they are written, and contrary to the natural and genuine Sounds of the Letters. And this Book ought to contain not only ſingle *Syllables* and *VVords*, but *Sentences* and *Stories*; for by the Coherence or Agreement of the Parts of the Sentence, the Senſe of the Words is better perceived, and the Senſe of the Words being known, the Pronunciation of them will be more eaſily and plainly underſtood. For Pronunciation being ſuch a Thing, *quae nec ſcribitur, nec pingitur, nec eam hauriri fas eſt, niſi vivâ voce*, that is, which can be neither written nor painted, but muſt be learnt by uſe, and the hearing of others pronounce; Such a Book as we have juſt mentioned, being firſt read by the Maſter to the Scholar, and then repeated by him, would, I believe ſooner inſtruct the Learner in the Pronunciation, than if he were left to gueſs at the Sounds of the Words by himſelf. But to proceed;

* A Letter is a *Character* or *Mark* of a ſimple Sound.

The Organs or Inſtruments by which the Letters are formed or made are the *Lungs*, the *Larynx* or *VVindpipe*, *Throat*, *Tongue*, *Noſtrils*, *Lips*, and ſeveral Parts of the Mouth.

* There are Twenty Six Letters in our Language, whoſe Characters are as follows; *a*, *b*, *c*, *d*, *e*, *f*, *g*, *h*, *i*, *j*, *k*, *l*, *m*, *n*, *o*, *p*, *q*, *r*, *ſ*, *s*, *t*, *u*, *v*, *w*, *x*, *y*, *z*.

Theſe Letters are divided into *Vowels* and *Conſonants*.

* A Vowel is a Letter that marks a full and perfect Sound of it ſelf, without the help of, or joining any other Letter to it.

* There

* There are five Vowels; *a, e, i, o, u.*

To which may be added *y*, uſed for *i*; but this being only of a different ſhape or figure, and having the ſame Sound as *i*; we need not make it a diſtinct Vowel.

* A Conſonant is a Letter that cannot be Sounded without adding a Vowel before or after it; as, *m*, which is Sounded as *em*; *p*, which is Sounded as *pe*.

There are one and twenty Conſonants; *b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z.* *y* is reckoned both as a Vowel and a Conſonant; for, when *y* follows a *Conſonant*, it is a *Vowel*; as, *dy*; but when it comes before a *Vowel*, it is a *Conſonant*; as, *Yes*.

But ſince of Letters there are made Syllables, and of Syllables Words, it will be convenient to explain what a Syllable is.

* A Syllable is the Sound of one or more Letters expreſſed in one Breath.

If there be but one Letter in a Syllable, that Letter muſt be a Vowel; as, *A-men*: For a Conſonant cannot make a Syllable without a Vowel; as, *Ab-bot*, not *b-bot*.

If a Word has but one Syllable, it is called a Monoſyllable; if it has two, a Diſſyllable; if more, a Polyſyllable.

*N. B.* The Word *Syllable* ought to have been wrote *Syllabe*; as, our *Famous Poet* Mr. *Ben. Johnſon* writes it.

*N. B.* I might here obſerve from Biſhop *Wilkins* and Mr. *Ray*, that our Alphabet is deficient in ſome reſpects, and ſuperfluous in others. But we may have occaſion to remark ſome of theſe Things under each Letter as we go along: We ſhall now therefore proceed to the Pronunciation, and begin firſt with the Vowels.

*Queſtion*

*Queſtions relating to the Firſt Chapter.*

Q. *VVhat is* Orthography?

A. See *Page* 41.

Q. *VVhat is* Orthoepy?

A. See *Page* 41.

Q. *VVhat is a* Letter?

A. A Letter is a Character or Mark of a ſimple Sound.

Q. *How many Letters are there in* Engliſh?

A. Twenty Six.

Q. *VVhich are they?*

A. A, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.

Q. *How are the Letters divided?*

A. Into *Vowels* and *Conſonants*.

Q. *VVhat is a* Vowel?

A. A Vowel is a Letter that marks a full and perfect Sound of it ſelf, without the help or joining any other Letter to it.

Q. *How many Vowels are there?*

A. Five; *a, e, i, o, u.*

Q. *Is not* y *a Vowel?*

A. Yes, It is uſed inſtead of *i*; but ſince it has the ſame Sound, you need not make it a diſtinct Vowel.

Q. *Is not* y *ſometimes alſo a Conſonant?*

A. Yes; when it comes before a Vowel it is a Conſonant; as in *yet, yes*; but when it follows a Conſonant it becomes a Vowel; as in *dy, my*, &c.

Q. *VVhat is a Conſonant?*

A. A Conſonant is a Letter that cannot be Sounded, without adding a Vowel before or after it.

Q. *Give me an Example.*

A. *M* is ſounded as if it were written *em*: *P* is ſounded as if it were written *pe*.

Q. *How many Conſonants are there?*

A. One and Twenty.

Q. *Name them?*

A. B, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z.

Q. *VVhat is a* Syllable?

A. A Syllable is the Sound of one or more Letters expreſſed in one Breath.

Q. *If*

Q. *If a Syllable conſiſts but of one Letter, what Letter is that?*

A. A Vowel; as, *a Man.*

Q. *How many Letters, may there be in a Syllable?*

A. Never more than *Seven* or *Eight*; as, *Strength.*

Q. *Can there be any Syllable without a Vowel in it?*

A. No.

Q. *VVhence comes the VVord* Letter?

A. From the *Latin Litera*, which from *Linendo*, a marking on Paper.

Q. *VVhence comes* Vowel?

A. From *Vocalis*, *Vocal* or *Sounding*; *Litera* is underſtood.

Q. *VVhence comes* Conſonant?

A. From *Conſonans*, Sounding together with, for it is Sounded with a Vowel.

Q. *VVhence comes* Syllable?

A. From *Syllaba*, *Comprehenſio*; for it comprehends or contains a Letter or Letters under one Sound.

## CHAP II.

## *Of the* VOWELS.

THE Vowels *A*, *E*, *I*, *O*, *U* and *Y* for *I*, when they end a Syllable are commonly *long*, but otherways are generally *ſhort*: *Y* and *VV* differ not at all with us (as Vowels) in Sound from *i* and *u*; and in many Inſtances, are alſo indifferently uſed for the ſaid Letters, *e. g. Mile*, *Chyle*, *Foul*, *Sow*, *Cow*, &c.

### *Of the Vowel* A.

* *A* is generally pronounced with a more ſmall and ſlender ſound than among many other Nations.

Much

Much after the ſame Manner as the *French* pronounce their *E* when followed by *N*, in the Word *Entendment*, but ſomething ſharper and clearer, as the *Italians* do their *A*. But we muſt not pronounce it like the fat or groſs *A* of the *Germans*, which we generally expreſs, if long, by *au* or *aw*, or if ſhort, by the ſhort *o*.

But there are ſome Words in which *A* is pronounced broad or full: Namely when *A* comes before the double *LL* in the End of a Word: As, *All*, *Tall*, *Hall*, *Call*, *VVall*, *Ball*, *Fall*, &c. In thoſe alſo that come from theſe, or are compounded or made up of them; as, *Allthough*, *tallneſs*, *calling*, *VVallflower*, &c. Where I would adviſe that the Word be marked with a *Circumflex* (ʌ) to denote the *broad Sound*. But *walk*, *talk*, &c. are more rightly pronounced by the *Engliſh* (*A*); which Words are very careleſsly ſounded by ſome *wauk*, *tauk*, &c. in which Sound we imitate the *French*, who for *al* ſometimes, before a Conſonant, ſubſtitute or place *au*; and ſo do the *Scotch* when a Conſonant does not follow.

*N. B.* Our *Alphabet* wants a Letter to expreſs the Sound we give *A* in the Words *Hall*, *VVall*, &c.

### *Of the Vowel* E.

* *E* is pronounced with an acute and clear Sound.

Juſt like the *E* Maſculine of the *French*; but it is ſcarce ever pronounced with an obſcure Sound, like the *French E* Feminine; unleſs when the ſhort *E* goes before *R*, as in *Vertue*, *Stranger*, &c.

* But *E* ſimple, or alone at the End of the Word, is altogether mute or ſilent, neither has it now adays any Sound of its own: As in *make*, *have*, &c.

Except in the Article *The*, which is written with a ſingle *E* (to diſtinguiſh it from the Pronoun *Thee*), and in ſome Proper Names; as, *Phœbe*, *Penelope*, &c. for ſingle *E* is ſeldom elſe pronounced at the End of Words. For *He*, *She*, *be*,

*be*, *we*, *me*, would be better written as they are ſounded with *EE*; *Hee*, *Shee*, *bee*, *wee*, *mee*. But as often as the Sound of *E* is at the End of Words, it is expreſſed by another ſilent *E* being added to it; as, *Phariſee*, *Saducee*: Or elſe *A* is added to it, as in *Sea*, *Pea*, *Flea*, *yea*, *Plea*, *Tea*; or by adding *Y*, as in *Marſhalſey*, *Langley*, *Hendley*, &c. Tho' the *E* is now often left out; as, *Marſhalſy*, &c.

### *The Original of the ſilent* E.

The Original of the ſilent *E*, I take to be this: Namely, that formerly it only had an obſcure Sound like the *French E* Feminine: So that the Words *take*, *one*, *wine*, &c. which are now but Words of one Syllable, were formerly Words of two; as, *ta-ke*, *o-ne*, *wi-ne*, &c. ſo that the firſt Vowel that ended the Syllable, was therefore counted long. But the obſcure Sound of the final or ending *E* by Degrees ſo far vaniſhed, that at laſt it was quite neglected, (as it often happens to the *E* Feminine of the *French*) but the Quantity of the foregoing Vowel was preſerved, and the other Letters ſounded, as if the *E* were likewiſe to be pronounced. And this does moſt plainly appear, if we obſerve, that this *E* mute was of old always added to Words, in which it is now conſtantly left out; as, *darke*, *marke*, *leafe*, *waite*, and a great many others, to which Words, there can be no probable Conjecture made, why it ſhould be added, if theſe Words had not been formerly pronounced *dar-ke*, *mar-ke*, *lea-fe*, *wai-te*, &c. For it could not be prefixed to thoſe Words to make the Syllable long, which is now its chief Uſe, becauſe the foregoing Syllable is either not long, or elſe is made ſo by the *Diphthong* or double Vowel that goes before. Moreover in the Words *have*, *crave*, *live*, *love*, *dove*, &c. you ſee before the ſilent *E* the *V* Conſonant, which is never known to end a Syllable. So likewiſe in the Words *Force*, *Space*, *ſtrange*, *Race*, and in many others, *C* and *G* are ſounded ſoft before the Final *E*: Now no Reaſon can be given, why theſe Letters *C*, *G*, ſhould part with their own proper Sound, unleſs it be becauſe of the Sound of the *E* following; eſpecially ſince we have received a great Number of Words from the *French*, among whom, not only the Spelling, but alſo the ſame Manner of Pronunciation of the *E* Feminine does yet remain: To this we may add that among our old Poets this

*E* makes the Word either of one or two Syllables, as the Verſe requires: Juſt as now adays in *Heaven* and *Ever* which are either *Monoſyllables* or *Diſſyllables*, that is, of one or two Syllables, as ſhall be moſt agreeable for the running of the Verſe.

### *Of the Uſe of the ſilent* E.

But tho' this ſilent *E* is not now adays ſounded, yet it is not altogether uſeleſs; for beſides its diſcovering to us, that thoſe Words, to which it is added, were formerly pronounced with more Syllables than they are at preſent; ſo it likewiſe ſerves to three Uſes. *Firſt*, It ſerves to preſerve the Quantity of the Foregoing Vowel, which if long, remains ſo, altho' the ſilent *E* be not now pronounced: So the Words *Bat*, *Mat*, *Hat*, *Fil*, *Mil*, *Wil*, &c. are ſhort; but the Words *Bate*, *Mate*, *hate*, *File*, *Mile*, *Wile*, are long, all which Words are Monoſyllables or Words of one Syllable. *Secondly*, It ſerves to ſoften the Sound of *C*, *G* and *Th*; as, *ſince*, *lace*, *mace*, &c. *huge*, *rage*, &c. *breathe*, *wreathe*, which if *E* were abſent, would be pronounced more hard or ſtrong, *ſink*, *lak*, *mak*, *hug*, *rag*, *breath*, *wreath*. *Thirdly*, The ſilent *E* ſerves to diſtinguiſh the *V* Conſonant from the *U* Vowel, as in *have*, *crave*, *ſave*, which would elſe be pronounced *hau*, *crau*, *ſau*, &c. But the *V* Conſonant having now a diſtinct Character from the *U* Vowel, this ſilent *E* may hereafter happen to be omitted or left out in this Sort of Words.

### *When the ſilent* E *is redundant or uſeleſs.*

But when ever there is none of the foregoing Conſiderations, this *E* may be left out: Except after *L* joined to another Conſonant, as in *Candle*, *handle*, *title*, *Fiddle*, *wrangle*, &c. in which Words the *E* might be omitted: But in *idle*, *trifle*, *title*, *fable*, *table*, *able*, *noble*, it ſeems to be more needful, to denote the lengthening of the foregoing Vowel.

### *When ſilent* E *remains in the middle of a Word.*

Words that end in ſilent *E*, whether they be afterwards compounded, or receive an additional Termination, yet they retain their ſilent *E* if there be Occaſion, which has the ſame Force, the ſame Office, as it had before. But this ſilent

lent *E* is ſcarce ever found in the Middle of a Word, unleſs it were originally a final *E*. So *Miles, wiles, graves, lives, defiles, beleeves, rarely, finely, chargeable, unchangeable,* retain or keep the ſilent *E*, becauſe it was a final *E* in *mile, wile, grave, life, defile,* &c. But it is not ſounded in thoſe, becauſe it is not ſounded in theſe: Tho' I do not at all queſtion but that it was formerly pronounced in both the *Primitive* and *Compounded* Words: As it is yet by ſome, in the Word *Commandement*.

But this *E* which was ſilent in the Singular, is ſounded in the Plural, *Houſe, Houſes, Vice, Vices*; alſo in the third Perſon of Verbs; as, *he rages, he chooſes,* and the Reaſon of this is, becauſe the Sound of *S* cannot immediately follow the Conſonants, *S, Z, X, Sh,* or *C, G, Ch* pronounced ſoft. (See *p.* 61.)

But where this Neceſſity of Pronunciation does not require it, the *e* is not written, or at leaſt is not ſounded; as in *Hands, lands, miles, tends, he makes,* &c. But in *tendeth, maketh,* the *e* is there ſounded, not becauſe it was a mute *e*, but becauſe it belongs to the Perſonal Termination *eth*.

* It is uſual in all the Active Participles to leave *out* the *e* before *ing*; as for *love-ing, give-ing, have-ing,* we write; *loving, giving, having,* &c.

*N. B.* Mr. *Ray* diſapproves of the adding the Letter *e* to the Ends of Words to ſignify the Production of the laſt Syllable, as to *mate* to diſtinguiſh it from *mat, ſmoke* from *ſmock, ſhine* from *ſhin*. This, he ſays, is a great Offence to Strangers and Children, who in ſuch Words are apt to make two Syllables of one, and to ſpell and pronounce *ma-te, ſmo-ke, ſhi-ne,* &c. The Production or lengthening the Syllable ought to be ſignified by a Mark over the Vowel to be made long, thus, *ā, ē,* &c.

The ſame Thing may alſo be ſaid againſt the adding of *a* to ſignify the Production of a Vowel, as in *great, bead, ſtroak, broad, beat*; which, as we ſaid juſt now, ought to be ſignified by a Line over the Vowel to be produced, thus; *brōd, grēt, bēd, bēt,* &c.

So likewiſe in Adjectives that end in *ble* and *tle*, he would have the *e* left out; as in *probable, brittle,* &c.

### *Of the Vowel* I.

WHen the Vowel *I* is ſhort, it is ſounded moſt commonly like the *I* of the *French* and other Nations with a ſmall Sound; as in *bit, will, ſtill, win, pin, ſin, fill,* &c.

But when *I* is long, it is moſt commonly pronounced like the *ei* or *ei* of the *Greeks*; as in *bite, wile, ſtile, wine, pine,* almoſt after the ſame Manner as *ai* in the *French* WVords *Main* a hand, *Pain* bread, &c. For it hath a Sound made up of the *E* Feminine, and *I* or *Y*. It would not be amiſs if the long *i* were always marked with a *Circumflex* at the Top, to diſtinguiſh it from the ſhort *i*, thus; *î*.

There is alſo a Third Sound of *i* like *ee* as in *Oblidge* [obleege] &c. And if at any time the Sound of the ſhort *i* is to be lengthened; it is not always writ with *i*, but ſometimes with *ee*, as in *Steel, ſeen, feel,* ſometimes with *ie*, as in *field, ſhield.*

*N. B.* No *Engliſh* WVord ends in *I* but has always an *E* after it, as *eaſie*, not *eaſi*, though now *ie* is frequently changed into *Y*.

It is the received Opinion, that in the WVords *thine, mine,* &c. *E* is there a Note of Production, ſignifying, that the Letter *I* is to be pronounced long; but Mr. *Ray* ſays it ſignifies that the Character *I*, is there to be pronounced as a *Diphthong*. That it is a Diphthong is clear, becauſe in pronouncing of it, you cannot continue the entire Sound, but muſt needs terminate in *Iota* or *ee*.

### *Of the Vowel* O.

The Vowel *O* has three Sorts of Sounds; as in *roſe, go,* &c. ſometimes it is expreſſed by *au* or *aw* and *a* long; as in *Folly, fond,* where the Sound of the firſt Vowel is the ſame with *a* in *fall,* and *aw* in *fawn,* only the laſt is long, and the former ſhort; laſtly, it is ſometimes ſounded like the obſcure *U*, as when we careleſsly pronounce *Condition, London, Compaſſe*; as if they were written *Cundition, Lundon, Cumpaſſe,* &c. And ſo likewiſe ſome pronounce *come, done, ſome, Son, Love, Dove*; as if they were written *cume, dune, ſume,* &c.

N. B.

N. B. The ſhort Vowel *o* is ſounded like the *German a*, or open or fat *o*, only it is pronounced ſhort; as in *mollify*, *fond*, &c.

The long *o* is pronounced like the *Greek* ω [*Omega*] and the *French au*; as in the VVords *Sole*, *choſe*, *more*, &c. This Vowel for Diſtinction might be marked with a *Circumflex* ^.

Few *Engliſh* VVords end in O, except *do*, *go*, *lo*, *no*, *ſo*, *to*, *too*, *two*, *unto*; the Sound of O at the End of VVords being generally expreſſed by *ow*; except in *Toe*, *foe*, *doe*, *roe*.

### *Of the Vowel* U.

* The Vowel *U* is either *ſhort* or *long*. The ſhort Vowel *U* is pronounced with an obſcure Sound: As in *but*, *cut*, *burſt*, *curſt*, &c.

The *French* expreſs this Sound in the laſt Syllable of the VVord *Serviteur*, the only Difference between this Vowel and the *French E* Feminine is, that this *U* is pronounced with the Mouth not ſo much opened. This Difference the *Engliſh* may eaſily perceive in their pronouncing the *Latin* VVords *iter itur*, *ter ter turtur*, *cerdo ſurdo*, *ternus turnus*, &c.

The long Vowel *U* is pronounced like the *French U*, with a ſmall or ſlender Sound; as in *lute*, *mute*, *muſe*, *cure*, &c. with a Sound as it were made up of *I* and *W*. This Sound might be diſtinguiſhed from the former, by a Point or Accent placed at the Top of *U*; thus; *ú*.

No *Engliſh* VVord is ended by *U*, except *thou*, *you*; the Sound of *U* being commonly expreſſed by *Ue* or *ew*; as, *Ague*, *true*, *new*, *Nephew*, *few*, &c.

### *Queſtions relating to the ſecond Chapter.*

Q. *What do you mean by a* long Syllable?
A. A Syllable where the Vowel has a long Sound.
Q. *What do you mean by a* ſhort Syllable?
A. A Syllable where the Vowel has a ſhort Sound.
Q. *What is* E final?
A. An *E* that ends a VVord.
Q. *What do you mean by* E mute *or ſilent?*

*A.* E that is not ſounded or pronounced in a Word, as in *Heart, Hearth,* which are ſounded *hart, harth.*

Q. *What is the Uſe of the ſilent or* unſounded E?

*A.* 1. It ſerves to preſerve the Quantity of the foregoing Vowel.

2. It ſerves to ſoften the Sound of *C, G, Th,* as in *Pace, Page, Breathe,* &c.

3. It ſerves to diſtinguiſh the *V* Conſonant from the Vowel *U,* as *Have* inſtead of *Hau.*

Q. *Is not* ſilent E *in the Singular often ſounded in the Words of the Plural Number?*

*A.* Yes: And it is likewiſe Sounded in the third Perſon Singular of Verbs.

Q. *Give me ſome Examples?*

| *Nouns.* | | *Verbs.* | |
|---|---|---|---|
| S. *Age,* | P. *Ages.* | *Firſt Perſon.* | *Third Perſon.* |
| S. *Fiſh,* | P. *Fiſhes.* | So *I rage,* | *he rages.* |
| S. *Box,* | P. *Boxes.* | *I place,* | *he places.* |
| S. *Houſe,* | P. *Houſes.* | *I riſe,* | *he riſes.* |
| S. *Horſe,* | P. *Horſes.* | *I parch,* | *he parches.* |
| | | *I puniſh,* | *he puniſhes.* |

Q. *What is the Reaſon of this?*

*A.* Becauſe the Sound of *s* cannot immediately follow the Conſonants *s, z, x, ſh,* or *c, g, ch* pronounced ſoft.

Q. *Is it not ſo before the other Letters?*

*A.* No. For in other Nouns and Verbs the Syllable is not encreaſed.

*A Hide* makes *Hides.*

| | | | |
|---|---|---|---|
| *Wife,* | *Wifes.* | So *to hide,* | *he hides.* |
| *Name,* | *Names.* | *to pipe,* | *he pipes.* |
| *Rope,* | *Ropes.* | *to gape,* | *he gapes.* |
| *Fire,* | *Fires.* | *to write,* | *he writes.* |

CHAP.

## CHAP. III.

### *Of the* Diphthongs *or double Vowels.*

WHEN two Vowels meet together in one Syllable, they are called a *Diphthong*, or double Vowel.

* A *Diphthong* or *double Vowel*, is the meeting of two Vowels in one, and the ſame Syllable.

*Meeting*, that is, the *Union* or *Coalition* of two Vowels; which is better than to ſay the *Sounding* of two Vowels; for in ſome Diphthongs the Sound of one of the Vowels is never heard: As in *Meat*, *Pleaſure*, where the Sound of *a* is not heard. From what has been here obſerved, we may divide the Diphthongs into *Proper* and *Improper*.

* A *Proper Diphthong* is where both the Vowels are Sounded. As in *aid*, *hawk*, &c.

* An *Improper Diphthong* is where the Sound of but one of the two Vowels is heard: As in *head*, *bread*, &c.

The *Proper Diphthongs* are *ai* or *ay*, *au* or *aw*, *ee*, *oi* or *oy*, *oo*, *ou* or *ow*.

But when a *Proper Diphthong* loſes its natural Sound, and changes to any other ſimple Sound, it ceaſes to be a *Proper*, and becomes an *Improper Diphthong*, as having only the ſimple Sound of ſome one ſingle Vowel. Except when *ou* Sounds like *oo*; as in *could*, *ſhould*, *would*; for *oo* is alſo a *Proper Diphthong*.

The *Improper Diphthongs* are *ea*, *eo*, *eu*, *ie*, *oa*, and *ui*, and *oe*.

Where the Sound of only one of the Vowels is heard; and in moſt of them it is the Sound of the firſt Vowel that is

is heard: Tho' it is very likely that both the Vowels were formerly pronounced.

A *Triphthong* is when three Vowels meet together in one Syllable; as, *eau* in Beauty; but this we pronounce *Buty*.

But the *English* Tongue scarce admits of any *Triphthongs*.

*N. B.* When two Vowels are put together by way of *Diphthong*, so as to coalesce in one Syllable, that *Great* and *Good Man* Bishop *Wilkins* says it is necessary that there should be some Note or Mark in their Characters, to signify their Conjunction, as is usual in some of the *Greek* and *Latin Diphthongs*; as ει, and ȣ, ǽ, and œ. Otherwise there can be no certainty, whether the Word be to be pronounced as a Monosyllable or Dissyllable; as in *Du-el, Duel, Swe-et, Sweet*.

* *Ai* or *ay* expresses a Sound composed of one short *a* and *y*: As in *day, praise*.

In the Middle of a Word it generally has its full Sound. At the End of a Word it is Sounded like *a*; as in *may, pay*, &c. Also before *r* it has the Sound of *a*; as in *hair, fair*, &c.

Before Words ending in *n*, it is better to write *ai* than *ei*, as Fountain, *&c.*

*N. B. Ai* is written in the beginning and middle of Words, but *ay* always at the end: (unless in *aye*) therefore we must always write *ay* at the end of Words, instead of *a*, which ends no *English* Word.

*Au* or *aw* rightly pronounced, would give us a Sound made up of the *English* short *a* and *w*: But it is now adays simply Sounded like the fat *a* of the *Germans*: Namely the Sound of *a* being expressed broad, and the Sound of the *w* quite suppressed.

For they do with the same Sound pronounce *all, aul, awl*; *call, caul, cawl*, &c.

*Aw* always ends a Word, not *au*.

*Ea* is now pronounced as the long *e*, the Sound of *a* being quite silenced or suppressed, and the Sound of *e* lengthened. For the chief use of *a* is, that it makes the Syllable to be counted long: So *met, meat*; *set, seat*, &c. have no difference

ference in Sound, only the Vowel in the former is ſhort, and in the later it is long.

*Ee* or *ie*, is Sounded like the *French* long *i*, that is, ſlender *i*; For the *French* give the ſame Sound to *fin*, *vin*, as the *Engliſh* do to *feen*, *ven*, or perhaps, *fien*, *vien*, as we do in *fiend*, *ſeen*. Single Words of one Syllable in *e*, often Sound *ee*, and ought therefore to be written with double *ee*; as in *Bee*, *hee*, *mee*, *wee*, *ſhee*, &c.

*Ie* is uſed for *y* at the end of Words; as *ſignifie* or *ſignify*.

Words written with *ie*; as, *Friend*, *fiend*, *believe*, *grieve*, &c. might perhaps be better written with a ſingle *i* ſhort or long; or *e* long.

*Ei* or *ey*, is Sounded by clear *e* and *y*; or elſe ſimply by *e* long, the Sound of the *y* being ſuppreſſed; as in *receive*, *ſeize*, *deceit*; or elſe like *ai* or *a* long in *reign*, *feign*, *eight*, &c.

*Eu*, *ew*, *eau*, are Sounded by clear *e* and *w*; or rather *u* long. As in *Neuter*, *few*, *Beauty*, &c. But ſome pronounce them more ſharp, as if they were to be written *Niewter*, *fiew*, *bieuty*, or *niwter*, *fiw*, *biwty*, &c. eſpecially in the Words *new*, *knew*, *ſhew*. But the firſt way of pronouncing them is the better.

*Oo* has its own natural Sound in *good*, *ſtood*, *root*, *foot*, &c.

It is ſounded like the fat *U* of the *Germans*, and the *ou* of the *French*.

*Oo* Sounds like long *o*, in *door*, *floor*: But like long *u* in *flood*, and *blood*, wherefore Mr. *Ray* ſays this Spelling is erroneous, and that they ought to be written *flud*, *blud*, &c. for we never pronounce theſe Words as we do *Mood*, neither as we do *proud*.

*N. B.* Mr. *Ray* ſays we want a Letter to ſignify the Sound we give to *oo* in double *o*, as in *good*, &c. And he ſays it is a ſimple Vowel, becauſe the entire Sound of it may be continued as long as you pleaſe; which is the only certain Note of Diſtinction between a ſimple Vowel and a *Diphthong*. This Biſhop *Wilkins* expreſſes by *y*, which is uſed in *Greek* for *ou Diphthong*; becauſe commonly that *Diphthong*, as alſo the *French ou*, is pronounced in the Sound of this ſimple Vowel.

*Oi* or *oy*, are expreſſed by open or clear O, but ſhort, and *y*. As in *Noiſe, boys, toys, oil, Oiſter*, &c. But ſome do pronounce them like *o*, or obſcure *u*; as, *oyl, oil*, or *tuyl, uyl*, &c. In ſome Words it is Sounded like *i* long; as in *join, point, anoint*, &c.

*N. B. Oi* is uſed at the beginning and middle of Words; *oy* at the end.

*Ou* and *ow*, have two Sounds, one more clear, the other more obſcure.

In ſome Words the Sound is expreſſed more clear by the open *o* and *w*. As in *Soul, ſnow, know, ſow; owe, bowl*, &c. With which Sound the ſimple *o* is ſometimes expreſſed, namely before *ld*; as in *Gold, ſcold, hold, cold, old*, &c. and before double *ll*; in *Poll, roll, toll*, &c. But all theſe Words are pronounced by ſome by full O; as if they were written *Sole, Sno*, &c.

In other Words *ou* and *ow* are pronounced with a more obſcure Sound; namely with a Sound compoſed of the obſcure *o* and *u*, and *w*.

As in *Houſe, mouſe, our, out, owl, foul, fowl, bow, bough, ſow*, &c.

But in *Could, would, ſhould, courſe, court, ou* is negligently pronounced as *oo*.

*Ow* is always written at the end of a Word, not *ou*.

It would not be amiſs if this clear Sound were to be diſtinguiſhed from the obſcure one; which might be done by ſome Accent; or elſe by always writing the one by *ow*, and the other by *ou*.

*Eo*; In *Leopard, feodary, jeopardy*, &c. O is ſilent.

In *People, eo* is Sounded *ee*.

*Oa* is Sounded like *o* long, the *a* being added only to make the Sound long, and is neglected in the Pronunciation: As in *Boat, float, goat*. But it is Sounded like *au* in *broad, abroad, groat*, &c.

*Ui* is put for *i* ſhort; as in *Guilford, Guild-Hall, build*, &c. 2. for *i* long, or a *Diphthong*; as in *Guid, guile*, &c. 3. for *eu*, or *eu* long; as in *Juice, fruit, bruiſe*, &c.

*Æ* and *Oe*, at the beginning of Words are no *Engliſh Diphthongs*: Tho' ſome Authors do retain *æ* in *Latin Proper Names*, and *œ* in *Greek* Words, both *æ* and *œ* Sounding like *e* long: But as they are generally neglected in Common

mon Names, ſo they might be in Proper Ones. As, *Cæſar, Ceſar, Oeconomy*, &c.

But *Oe*, at the end of Words of an *Engliſh* Original, is a kind of Improper *Diphthong*: As in *Toe, doe, foe, ſloe, woe*, where the *e* is ſilent, and the *o* made long.

*Queſtions relating to the Third Chapter.*

Q. *What is a* Diphthong?

*A.* A *Diphthong* is the meeting of two Vowels in one and the ſame Syllable.

Q. *What is a* Triphthong?

*A.* A *Triphthong* is the meeting of three Vowels in one, and the ſame Syllable. But we have hardly any *Triphthongs* in our Language.

Q. *What is a* Proper Diphthong?

*A.* A *Proper Diphthong* is, where both the Vowels are Sounded.

Q. *What is an* Improper Diphthong?

*A.* An *Improper Diphthong* is, where the Sound of but one of the two Vowels is heard.

Q. *Tell me which* Diphthongs *are* Proper *or* Improper: *Oi* or *oy*, *ai* or *ay*, *eo*, *au* or *aw*, *ou* or *ow*, *ea*, &c.

*A.* ———

Q. *What Sound has* ai *or* ay?

*A.* ———

Q. *When is* Ai *to be uſed, and when* Ay?

*A.* ———

Q. *Whence comes the Word* Diphthong?

*A.* From Δίφθογγος, *Diphthongus*, that is, *A double Sound.*

Q. *What is a* Triphthong?

*A.* A treble or threefold Sound.

CHAP.

## CHAP. IV.

### *Of the* Conſonants.

THere is no great Difficulty in the Pronunciation of the Conſonants, ſince they have the ſame Sound with us, as they have for the moſt part among other Nations: Eſpecially *b, d, f, h, k, l, m, n, p, q, r, z.* But however we ſhall ſay ſomething of a few of them.

* A Conſonant is a Letter that cannot be Sounded without adding a Vowel before or after it; as, *m*, which is Sounded as *em*; *p*, which is Sounded as *pe*.

The *Conſonants* are divided into *Mutes* and *Semi-Vowels*, or *Half-Vowels*. The *Mutes* are *b, c, d, g, p, q, t, z*; And all the other Conſonants are called *Semi-Vowels*; as, *f, h, l, m, n, r, s, x*. Four of which Conſonants; namely, *l, m, n, r*, are called *Liquids*. But we ſhall not inſiſt upon this Diviſion, it being ſufficient juſt to have mentioned it.

*C*, The genuine and natural Sound of *c* is hard like *k*; as when it comes before *a, o, u, l*, or *r*; as in *Can, coſt, cub, clear, crab*. But *c* before the Vowels *e, i, y*, or before (') an *Apoſtrophe* denoting the abſence of *e*, has generally the ſoft Sound of *S*; as in *Cement, City, Cypher, plac'd* for *placed*.

The *French* expreſs the ſoft *c* by this Figure ç, to diſtinguiſh it from the hard *c*: Which Character might be of Service, if it were made uſe of among us. Tho' there is the leſs need of a new Character, becauſe the Rule we have laid down hardly admits of an Exception. For as often as the harder Sound of *c*, comes before the Vowels *e, i, y*; *k* is always either added or put in its Place; as in *Skin, Skill, Publick*, (for *Publique* is a *French* way of writing, who uſe *qu*, becauſe they have no *k*.) Tho' we may write the Words *Publick*, &c. without a *k*, *c* at the end of a Word, having

having always a hard Sound. But if by chance *c* has any where a ſofter Sound, as in the end of a *Syllable*, or before a *Conſonant*, or the Vowels *a*, *o*, *u*, they add the ſilent *e*, to render the Sound ſofter; as, *Chance*, *advancement*, *forceable*, (*forcible*), &c.

*N. B.* Mr. *Ray* ſays, that *c* in its proper Power, differs not at all from *k*, and therefore that the one or other muſt needs be ſuperfluous.

*S*, When *S* keeps its natural Sound, it is pronounced with an *acute*, (ſharp) or hiſſing Sound: But when it ends a Word, it has for the moſt part a more obſcure or ſoft Sound like *z*; which Sound it alſo ſometimes has when it comes between two Vowels or Diphthongs.

*Note.* When *S* has this ſoft Sound, it would be convenient to write it with the ſhorter Character of that Letter; as, *his*, *adviſe*, and in all other Places with the longer; as, *hiſſe*, *adviſe*, (if it be written with an *s*, and not with a *c*). Theſe Words end in hard *s*; *Us*, *this*, *thus*, *Yes*. Wherefore all Words of one Syllable, except theſe four which end with, and bear hard upon the Sound of *s*, muſt be written with double *ſſ*; but if they be Words of more than one Syllable, and end in *us*, the *s* is not doubled, but the *o* is inſerted before *u*; as in *tedious*, *gracious*, &c.

*N. B.* Tho' we generally pronounce the *ou* in theſe Words like *u*; as, *gracius*, *righteus*, &c. The like may be ſaid of *our*, in *Honour*, *Oratour*, *Creditour*: Wherefore in the firſt Words, *o* might be left out, and in the laſt ſort *u*.

*T*. When *T* comes before *I*, another Vowel following it, it has the Sound of the hiſſing *S*, otherwiſe it keeps its own Sound.

As in *Potion*, *Nation*, *Meditation*, *expatiate*, &c. are ſounded *Poſion*, *Naſion*, *Meditaſion*, *expaſiate*, &c. But when *T* comes after *S* or *X*, it keeps its own Sound: As in *Queſtion*, *Fuſtian*, *Combuſtion*, *beſtial*, *Mixture*, &c.

*X*. Is ſounded as *Cs* or the *Greek* Ξ.

*N. B.* The *French* are apt to ſuppreſs the Sound of *C* in this Letter, and the *Spaniards* to pronounce it too ſoft.

*W*. This Letter comes before all the Vowels except *U*; it alſo goes before *R*, and follows *Th*; as, *Want*, *went*, *winter*, *wont*, *wrath*, *write*, *wry*, &c. It follows as a Vowel *A*, *E*, *O*, and unites with them into the Diphthongs *aw*, *ew*, *ow* juſt like *U*; as, *ſaw*, *few*, *ſow*, &c.

It likewiſe comes before the Letter *H*, tho' it is really ſounded after it; as in *when, what, which*, are ſounded *hwen, hwat, hwich*; and ſo our *Saxon* Anceſtors were wont to place it.

*W* is ſounded in *Engliſh* as *U* in the *Latin* Words, *quando, lingua, ſuadeo*, and in others after *Q, G, S*. We always count this Letter a Conſonant; yet its ſound is not very different, tho' it ſometimes differs from the *German* groſs Vowel *U* very rapidly pronounced. Alſo the *Saxons* uſed to write *when, hwen* or *hooen, which hooitſh, what hoat.*

Mr. *Ray* makes this Letter to be *Oo* rapidly pronounced; this the *Greeks* were ſenſible of, for inſtead of the *Dutch* Word *Wandals* they ſaid Οὐάνδαλοι. And the *Greek* Diphthong ϑ [*Ou*] was pronounced as we do *Oo*.

*Y*. This Letter is both a *Conſonant* and a *Vowel*. *Y* at the Beginning of a Syllable comes before only Vowels, eſpecially *A, E, O*; and it alſo follows theſe, and does with them make up the *Diphthongs*; as, *ay, ey, oy*, which have the ſame Sound as *au, eu, ou*. But at the End of a Word, *Y* is more frequently written than *I*; but in the Middle of Words it is not ſo frequently uſed as *I* is, unleſs it be in Words which come from the *Greek* written with Υ. But as often as this Letter is reckoned a Vowel; I would have it marked at the Top with a Point thus *ẏ*, that it may be diſtinguiſhed from the Conſonant, and this formerly was always done.

The *Y* Conſonant is ſounded with us, like the *German I* Conſonant; that is, with a Sound moſt nearly approaching the Sound of the Vowel *I* rapidly pronounced. The *Arabians* expreſs *Y* by their *Ye*, as they do our *W* by their *Waw*.

*N. B. Y* tho' it be eſteemed a Conſonant, when placed before a Vowel, Mr. *Ray* ſays it is not ſo, but only the *Greek Iota*, or our *ee* rapidly pronounced.---When it is accounted a Vowel; as in *My, Thy*, it differs not at all from what we call *I* long in *mine, thine*.

*V*. We pronounce the *V* Conſonant as the *French, Italians, Spaniards*, and other Nations do, that is, with a Sound very near the Letter *F*.

For *F* and *V* have the ſame Difference as *P* and *B*. It is now written with a different Character from the Vowel *U*. In our Language it comes only before the Vowels, but never before the Conſonant *R*, as in the *French* Tongue, not before

before *L* as in *Dutch*. It follows not only the Vowels, but alſo the Conſonants, *L*, *R*, in the laſt Part of the ſame Syllable, but the ſilent *E*, or elſe an *Apoſtrophe* is put in it's place, leaſt it ſhould be taken for a Vowel; as, *vain*, *vein*, *virtue*, *vice*, *voice*, *vulgar*, *have*, *leave*, *live*, *Love*, *carve*, *calves*, &c.

*J*, Always begins a Syllable, and is placed only before Vowels: For if at any Time its Sound comes at the End of a Word, it is expreſſed by ſoft *G*, or *Dg* with the ſilent *E* after it, that the ſofter Sound of the Letter *G* may be perceived; as in *Age*, *Rage*, *Knowledge*.

It is now adays written with a longer Character thus *ȷ*, to diſtinguiſh it from the Vowel *I*. We pronounce the *J* Conſonant harder than moſt other People. Dr. *Wallis* ſays, that this Sound is compounded of the Conſonants *Dy*; as, *Dyoy* for *Joy*. But Biſhop *Wilkins* ſays, it is a compounded Sound of *D* and *Zh*. That it has the Sound of *D* is plain, for bid a young Child that begins to ſpeak ſay *John*, it will ſay *Don*.

*G*, Before *A*, *O*, *U*, is ſounded hard; as, *Game*, *Gone*, *Gun*; but when it comes before *E*, *I*, *Y*, or before an *Apoſtrophe* the Mark of an abſent *E*, it has for the moſt Part a ſofter Sound in all VVords derived from *Latin*; like as in *gender*, *ginger*, *gypſie*, *judg'd* for *judged*.

But as often as *g* is to be pronounced with a ſofter Sound, it would be convenient always to have it marked with a Point placed over the head of *g*, to diſtinguiſh it from the hard *g*. VVhich would be of great advantage to Foreigners. But *g* keeps its natural hard Sound in all VVords not derived from the *Latin* or *French*; as in *Give*, *forgive*, *get*, *forget*, *beget*, *geld*, *begin*, *together*, and in all the VVords that come from them. Alſo in *Anger*, *hunger*, *linger*, *eager*, *vineager*, *ſwagger*, *ſtagger*, *dagger*, &c. And whenever *gg* come together, they are both hard, tho' *e*, *i*, or *y* follow. Alſo in VVords derived from *Long*, *ſtrong*, *big*, *beg*, *ſing*, *bring*, and in o hers whoſe Primitives (or the VVords they come from) end in hard *g*. In ſome VVords *u* or *h* is added after *g*, which hardens its Sound; as, *Guide*, *guilt*, *guile*, *Tongue*, *gueſt*, *gheſſe*, *Ghoſt*, and to others where the *u* is not Sounded.

*Q*, Sounds *kue*, having *u* after it, and beginning VVords with that Sound.

*N. B.* Q is generally agreed upon to be nothing elſe than *Cu*, therefore it is reckoned ſuperfluous: Many VWriters, among others our Learned Critick Mr. *Gataker* omits the *u* after it, Writing inſtead of *quis, quid, quam*, &c. *qis, qid, qam*. But Biſhop *Wilkins* ſays, the Letter involved in Q is *oo*, not *u*. See *Page* 264.

*X* and *Z* are double Conſonants, *x*, containing the Sound of *cs* or *ks*; *z*, contains the Sound of *ds*.

## CHAP. V.

### *Of ſome Conſonants joined together.*

*Gh* AT the Beginning of VWords is pronounced as hard *g*: As in *Ghoſt, gheſs*.

Tho' it is very ſeldom uſed: By ſome it is pronounced by the ſoft aſpiration *h*: As in *Might, light, night, right, ſight, ſigh, weigh, weight, though, thought, wrought, taught*, &c.

In ſome few VWords it is pronounced like double *ff*; as, *Cough, trough, tough, rough, laugh*, are Sounded *Coff, troff, tuff, ruff, laff*.

*Ch* is pronounced like the *Italian c* before *e* and *i*; namely with a Sound compounded of *ty*: But Biſhop *Wilkins* ſays, *Tſh, Tſhurtſh, Church*.

But in foreign VWords it is ſounded like *c* or *k*; as, *Chymiſt, Enoch, Archippus*, &c.

*Sh* is pronounced as the *French ch* or *ſy*.

*Th* is ſounded like *f*; but is ſeldom written but in VWords that come from the *Greek*, written with Φ or *ph*.

*Th* has a double Sound; one ſoft, coming nigh the Letter *D*; the other ſtrong, approaching near the Letter *T*.

It hath a ſofter Sound in all *Pronouns*, Relative VWords, Conjunctions. As, *Thou, thee, thy, thine, the, this, that, theſe, thoſe, they, them, their, there, thence, thither, whither, either, whether, neither, though, although*.

In a few Nouns and Verbs ending in *ther*. As, *Father, Mother, Brother, leather, weather, feather, ſmooth, neather, ſeethe, wreathe, breathe, bequeathe, Clothe*.

Elſewhere it generally has a ſtronger Sound.

As

As in the Prepoſitions *with*, *without*, *within*, *through*: In the Verbs *think*, *thrive*, *throw*, *thruſt*, &c. *loveth*, *teacheth*, *hath*, *doth*, &c. In the Subſtantives *thought*, *thigh*, *thing*, *throng*, *death*, *breath*, *cloth*, *wrath*, *length*, *ſtrength*, &c. In the Adjectives *thick*, *thin*, &c.

*Dh* and *Th*, are then of that Power which we commonly aſcribe to the Letters *D*, *T*, aſpirated or Sounded thick. And tho' theſe two Powers are commonly uſed by us without any Proviſion for them by diſtinct Characters, yet our Anceſtors the *Saxons* had ſeveral Letters to expreſs them. They repreſented *Dh* by this mark ð, and *Th* by this mark þ: And 'tis moſt evident that the Sounds of them, tho' we uſually confound them under the ſame manner of VVriting, are in themſelves very diſtinguiſhable, as we have already ſhown: For *Dh* is Sounded in theſe Words; *Thee*, *this*, *Father*, &c. and *Th* in theſe; *Think*, *thigh*, *thiſtle*, *doth*, &c.

But the Learned Mr. *Wanley* gives a different Account of theſe Characters, *viz.* þ and ð. He ſays the firſt of them is *Runic*, and was in uſe with many of the *Northern* Nations, as it is ſtill in *Iſland*, where it is called by the Name of *Thorn* (as our Forefathers alſo called it) and that it has continued in uſe from the Beginning of Chriſtianity among the *Saxons* in *Britain* (and probably before) to this Day; we only now uſing a *Y* inſtead of it, when we abreviate the Words *The*, *This*, *That*, *Then*, &c. (to which the Letter *Y* has no Relation) becauſe at the Infancy of Printing, the ſaid Letter *Thorn* was commonly formed as a *Y*; and that thereby the Charge of that Letter was ſaved, and the whole *Fount of Letters* conſequently the cheaper. As to the other Character ð, the ſaid Mr. *Wanley* informs us, the diagonal Line is only a Note of Aſpiration of the *D*; and ſays he has ſeen a great Variety of them in old Books, not only applied to the Letter *D*, but to other Letters, when they were to be ſounded with an Aſpiration.

Theſe Letters are framed by a percolation or ſtraining of the Breath thro' a kind of Chink betwixt the Tongue and upper Teeth, the firſt with ſome kind of vocal Sound, the other wholly mute. But to conclude: That which doth generally ſeem moſt difficult to Strangers in our *Engliſh* Tongue, is the pronouncing theſe Aſpirations, (as they are called) which are very frequently and familiarly uſed amongſt us, but hardly imitable by others, tho' theſe are but few; theſe five Words, as it is ſaid, comprehending all of them. *What think the choſen Judges?* Which a little Practice might overcome.

## CHAP. VI.

### *Of the Diviſion of Syllables, and ſome Rules to be obſerved in the Writing of Words.*

*Spelling* being the parting Words into convenient Parts, in order to ſhew their true Pronunciation; or for Decency of Writing: The *Grammarians* have given ſeveral Rules for the Performance of this Matter. But as Nature is moſt eaſy and ſimple in all her Operations: So I cannot for my Life get it out of my Head, but that a due Obſervance and Imitation of her, would be as ſerviceable as the following a great many of the Magiſterial and perplext Directions of Perſons, that compell others to bear that Path they themſelves have ſo often trod, tho' perhaps there may be one but juſt hard by, that is more pleaſant, delightful, and much better. As to the Matter before us, namely the Diviſion of Syllables; I am apt to believe that the eaſieſt if not the beſt way, is in reading or pronouncing, to part the Syllables as they Sound beſt to the Ear; and in Writing, as they ſhall appear beſt to the Eye.

And I find that the Great *Julius Scaliger*, the *Learned Rangius*, and the *Famous Comenius*, are of the ſame Opinion, than which laſt Perſon, never any Man hath made more Improvements in the *Didactical Art*, or the *Art of Teaching*: For he differed very much from a great many of the Moderns, who fancy that the Learning of a Language qualifies them of Courſe for the *Teaching* of it: And *yet poor Comenius* worked Night and Day, and wrote Volumes for the Advancement of an Art, that comes to us without any Thought, Pains or Study. It is true, a Boy muſt ſerve Seven Years to learn the *Art* and *Myſtery* of *Bruſh-Making*; When Seven Minutes ſhall qualify a Man ſufficiently for the profeſſing the *Art* and *Myſtery* of *Teaching*: But tho' the Man has not ſerved Seven Years; yet he has learnt *Latin*, and ſo conſequently is Maſter of *Prudence, Conduct, a Knowledge of Things, the Art of communicating his*

*his Thoughts in a clear, eaſy and delightful Manner:* It is *Latin* no doubt will alſo furniſh him with all the neceſſary Arts of pleaſing the Mind, and winding himſelf into the Heart and Affections of his Schollar; *this Latin* (or *French* perhaps) will furniſh him likewiſe with all the Ways of Addreſs and Application that are requiſite, towards the managing and governing a tender, rough, or a mild, or froward Diſpoſition and Temper. But to the Matter in hand: *Scaliger* in his Book, *de Cauſis Linguæ Latinæ*, ſays; *Quemadmodum loquimur, ita ſcribere debemus: ſcribendum itaque Ab-domen, Ig-nis, Om-nis, Piſ-cis, Noſ-ter, Ap-tus, Sanctus, Op-to, teg-men, ag-men: quando communis loquendi modus plane reprobaverit hanc pronuntiationem, O-mnis, O-pto, i-gnis. Nam neque ſufficiens ratio eſt, literas quæ initio conjungi poſſunt, eas etiam in medio copulandas: partim quum pleraque, quorum initiales ſunt, Bl, Pt, Mn, Sm, ſint peregrina: partim quum pronuntiatio plane ſit inepta & ridicula, E-ra-ſmus*, &c. *Elegantiæ tamen pingendi aliquid condonare poſſumus; ut No-ſter, A-ptus.* That is; We ought to write as we ſpeak: We muſt therefore write *Ab-domen, ig-nis*, &c. (not *A-bdomen, i-gnis*;) ſince the common Form of ſpeaking hath quite rejected this Pronunciation, *O-mnis, O-pto, i-gnis*. For it is not a ſufficient Reaſon, that the Letters which may be joined together at the Beginning of a Word, ſhould be alſo coupled in the Middle: Partly ſince many Words, whoſe initial Syllables are *Bl, Pt, Mn, Sm*, are foreign Words: And partly becauſe this Manner of Pronunciation is very ſilly and ridiculous; as, *E-ra-ſmus*, &c. But however ſome Allowance may be made for the Neatneſs and Beauty of Writing; as, *No-ſter, A-ptus*.

But we ſhall now proceed to give two or three Directions about what Words are to be written with *Capital* or *Great* Letters.

Great Letters are never to be uſed in the Middle or End of Words, but at the Beginning, and then only,

1. At the Beginning of any Writing.

2. After a Period, when a new Sentence begins.

3. At the Beginning of Every Verſe in Poetry, or in the Bible.

4. At the Beginning of Proper Names of all kinds; as of *Men, Women, Cities, Rivers*, &c.

5. At

5. At the Beginning of any Word of ſpecial Note; as, *God*, *Queen*, *Sir*.

6. The Pronoun *I*, muſt always be a *Capital* or *Great* Letter.

*Great* Letters are alſo uſed to expreſs *Numbers*; as *I* ſtands for 1, *V* for 5, *&c.*

## CHAP. VII.

### *Of ſome* Points *uſed in Writing, and of the Abbreviation or Contraction of Words.*

THere are ſeveral Marks or Points that do more ſtrictly relate to the *Orthography*, or writing of Words.

A *Hyphen*, which is uſed at the end of a Line, when there is not Room for all the Word, but one or more Syllables remain to be written at the Beginning of the next Line: The Mark is a ſtraight Line thus (-). It is alſo uſed in the compounding or joining two Words into one; as, *Houſe-keeper*, &c.

An *Apoſtrophe*, which denotes ſome Letter or Letters to be left out, for quicker Pronounciation; as, *I'll*, for *I will*, *can't*, for *cannot*, &c. the Mark is a *Comma* at the Top, which is thus written (’), as in *don't*.

But this drawing of two Words into one, has very much untuned our Language, and clogged it with Conſonants, and is therefore to be avoided as much as poſſible: As, *mayn't*, *ſha'n't*, *don't*, *won't*, and the like; for *may not*, *ſhall not*, *do not*, *will not*, &c.

A *Caret* is uſed when a Letter, Syllable, or Word happens to be left out in Writing: The Mark muſt be juſt under the Line where the Letter or Word is to come in.

*the*

As, *Thou art Man*. This is very properly called a

A

Note of *Induction*, or of bringing in a Word.

An *Aſteriſm* (*) directs to ſome Note or Remark in the Margin, or at the Bottom of the Page. In ſome *Latin* Books

Books it denotes that ſome Thing is defective or wanting.

*Index* (☞) the Fore-finger Pointing, ſignifies that Paſſage to be very remarkable over-againſt which it is placed.

Sometimes an *Obelisk* (†) or Spit is uſed upon the like Occaſion as the foregoing Note.

*Section* (§) or Diviſion is uſed in the Subdividing of a Chapter into leſſer Parts or Portions.

A *Paragraph* (¶) or a Note which denotes what is contained in the Sentence or Period.

*Quotation* (") or a double *Comma* reverſed at the beginning of a Line, denotes that Paſſage to be quoted or tranſcribed from ſome Author in his own Words.

We have alſo in Writing certain *Abbreviations* or Words made ſhort, and this is done for a quick and expeditious Way of writing. But we ſhall only mention a few of them. We are to take notice that a Point is always to be written after the Word thus Abbreviated, unleſs when the Abbreviation is made by putting the Letter at the Top.

Anſw. *for Anſwer.*
A. D. *Anno Domini, or in the Year of our Lord.*
Acct. *for Account.*
Abt. *about.*
Ag. *againſt.*
B. A. *Batchellor of Arts.*
Bp. *Biſhop.*
B. D. *Batchellor in Divinity.*
Bar. *Baronet.*
Chap. *Chapter.*
D. D. *Doctor of Divinity.*
Dr. *Doctor.*
Eſq. *Eſquire.*
i. e. *id eſt, that is.*
Empr. *Emperor.*
Honb. *Honourable.*
Kt. *Knight.*
L. L. D. *Doctor of Laws.*
M. D. *Doctor of Phyſick.*
Mr. *Maſter.*
Mrs. *Miſtreſs.*
Mty. *Majeſty.*

Rev.

Rev. *Reverend.*
S. T. P. *Profeſſor of, or Doctor in Divinity.*
Sr. *Sir.*
St. *Saint.*
Obj. *Objection.*
Qu. *Queſtion.*
Sol. *Solution.*
ye *The.*
yt *That.*
yu *You.*
yn *Then.*
ym *Them.*
yr *Your.*
& *And.*
&c. *Et cetera,* and the Reſt (or what follows.)

But one ought to avoid theſe Contractions of Words as much as poſſible, unleſs it be for one's own private uſe, and where it would be ridiculous to write them in Letters at length; as, *&c.* for *and ſo forth,* or *the reſt,* Mr. for *Maſters,* and Mrs. for *Miſtreſs,* &c. It argues likewiſe a Diſreſpect and Slighting to uſe Contractions to your Betters, and is often puzzling to others.

## *Queſtions relating to the Seventh Chapter.*

Q. *What is a* Hyphen?

*A. Hyphen* is a Line or Mark that ties Syllables together, and ſometimes two VVords to make one.

Q. *Whence comes* Hyphen?

*A.* From ὕφεν, *Hyphen,* that is a Mark to bring two Words ὑφ, *yph, under,* ἓν, *hen,* one VVord.

Q. *What is an* Apoſtrophe?

*A.* An *Apoſtrophe* is the Mark of a Letter's being cut off or left out.

Q. *Whence comes* Apoſtrophe?

*A.* From ἀπόστροφος, *Apoſtrophos, a turning out* or *away,* it being as it were, the turning a Letter out of a VVord.

Q. *What is a* Caret?

*A.* A *Caret* is a Mark that denotes a Letter or VVord to be left out.

Q. *Whence comes* Caret?

*A.* From

*A.* From the *Latin* VVord *Caret*, it wanteth, or is without, that is, the Line wanteth a VVord or more, or the VVord a Letter, *&c.*

*Q. Whence comes* Induction?

*A.* From *Inductio a bringing in.*

*Q. What is an* Aſteriſm?

*A.* An *Aſteriſm* is a Note that directs to ſome remarkable Paſſage.

*Q. Whence comes the Word* Aſteriſm?

*A.* From ἀστερισμὸς, *Aſteriſmos*, a *Star*, or Conſtellation of Stars.

*Q. What is an* Index?

*A.* An *Index* alſo Points to ſome remarkable Paſſage.

*Q. Whence comes the Word* Index?

*A.* From *Index, the Fore-finger*, becauſe it *indicat*, marks or Points to ſomewhat that is remarkable.

*Q. What is a* Section?

*A.* The parting of a *Chapter* into Parts.

*Q. Whence comes* Section?

*A.* From *Sectio, a cutting* or *dividing*. This Mark ſeems to be made of *Ss*, as it were, *Signum Sectionis*, the *Sign* of a *Section*.

*Q. What is a* Paragraph?

*A.* A Mark that denotes what is contained in the Sentence or *Period*.

*Q. Whence comes* Paragraph?

*A.* From παράγραφος, *Paragraphus*, that is, *a Writing to*, it being a Mark which we uſe to denote the Beginning of a new Sentence. The Mark is taken from the *Greek* Π, *Pi*, the firſt Letter in the VVord *Paragraphos*.

*Q. What is a* Quotation?

*A.* A *Quotation* is a Mark that is uſed to denote the Quoting or Citation of ſome Author in his own VVords.

*Q. Whence comes the Word* Quotation?

*A.* From the *Old French* Word *Quoter*, to praiſe an Author, or to tell *quota ſint*, what they are, that are contained in ſuch a Book or Chapter of an Author.

*Q. What is an* Abbreviation?

*A.* The Shortening of a Word.

*Q. Whence comes* Abbreviation?

*A.* From *Abbreviatio, a ſhortening* or making ſhort.

*N. B.* About the Year 1542. it was, That Sir *Thomas Smith* wrote a Tract concerning correct Writing of *Engliſh*, and the true ſounding of the Letters and Words. That which he found fault with in our Language was that ill and improper writing of it. As for inſtance in theſe Words, *Pleaſe, Sonne, Moone, Hemme, Cleane, To, Toe, Meane.* In which Words, he ſaid, thoſe Sounds are not comprehended which we expreſs: And in ſome of them the Syllables are ſtuffed with needleſs Letters. Which Letters by themſelves have their certain Natures, as he obſerved, and that being joyned after that manner, have not that Force which they ought to have. And again, in other Words, he took notice we had no Letter which expreſt that which we ſpake, and therefore he thought it neceſſary to have more Letters. So he framed Twenty nine Letters: Whereof Nineteen were *Roman*, four *Greek*, and ſix *Engliſh* or *Saxon*. The five Vowels he augmented into Ten, diſtinguiſhing them into Long and Short, making certain *Accents* over, or on the ſide of them, that were to be pronounced Long. It is worth ſeeing his new Alphabet, wherein might be obſerved that he allowed no Diphthongs, nor double Conſonants, nor any *E's* at the end of Words, being not ſounded. He had a good mind to throw out utterly, and baniſh from the Alphabet the Letter *Q*, as uſeleſs, *Ku* expreſſing the full power of *Qu*, for without the Vowel *U*, the Letter *Q* is never written. And the ſame uſeleſneſs he found to be in the Letter *C*, for it is ever expreſſed either by *K* or by *S*. but he retained it in his Alphabet to ſerve inſtead of *Ch*. See the Alphabet at the end of the *Grammar*.

PART

# PART V.

## Of PROSODY,

### By Mr. DENNIS.

*SIR,*

I HERE ſend you in complyance with your Deſire, my Sentiments concerning the Harmony of our *Engliſh* Poetry, which is a ſhort Eſſay towards an *Engliſh* Proſody, and I heartily with that I could ſend you any Thing that could be of any Uſe, or any Addition to ſo good, ſo uſeful, and ſo generous a Work as the *Grammar*, which you are about to publiſh a ſecond time.

## CHAP I.

### *Of Numbers.*

THere are two Things to be conſidered in the Harmony of our *Engliſh*, and indeed of all *Gothick* Poetry, and thoſe are *Numbers* and *Rhyme*.

A numerous Diſcourſe, or a Diſcourſe that is writ in *Numbers*, is a Diſcourſe whoſe Parts are meaſured by ſuch a Number of Feet or of Syllables: *Numbers* are neceſſary to all Sorts of *Poetry*, both *Gothique* and *Antique*. But the Ancient *Græcians* and *Romans* arriving, by the Advantage of their Language and the Fineneſs of their Ears, to a great Perfection in *Numbers*, utterly contemned and rejected *Rhyme*: Whereas the *Gothick* or modern *Poets* vainly imagine that they can ſupply the Defect of *Numbers* in their unmuſical Idioms by the Uſe of *Rhyme*.

*Numbers* are made muſical and delightful to the Ear by Strength, Sweetneſs, and Variety. Conſonants expreſs ſtrength, but if unſeaſonably accumulated are harſh and diſagreeable. Vowels ſupply Sweetneſs, and eſpecially Diphthongs, but too many of them baniſh Force. The agreeable Mixture of Vowels and Conſonants cauſes a charming Combination of Strength and Sweetneſs. But Vowels and Conſonants are to be ſo mingled, that Vowels or Conſonants may prevail according as Force or Sweetneſs is more required. It is partly for this Reaſon, that there is more Force and more Sweetneſs in the Ancient *Gracian* or *Roman*, than in the modern or *Gothick* Poetry; becauſe in the Ancient *Græcian* and *Roman*, and eſpecially in the former, the Vowels and Conſonants are more finely mingled than they are in the modern Languages.

The Variety of *Numbers*, and the avoiding of Monotony, is cauſed in *Poems*, which conſiſt of only one Sort of *Verſe*, by the various mingling of Vowels and Conſonants, and by the different placing of Accents and Cadences (of which laſt we ſhall ſay more immediately). The *Numbers* in our

uſual

uſual *Pentameters*, which is the Verſe that we call *Heroick*, are divided into equal and unequal, and the *Pentameter* is diverſified by the Judicious uſing the one or the other, according as the Subject requires. The *Numbers* are equal, when the *Accents* lye upon equal Syllables, and they are unequal when the *Accents* lye upon odd Syllables.

## CHAP. II.

### *Of Meaſure and Cadence.*

AS *Numbers* imply Meaſure, they likewiſe include Cadence: The Meaſure of our *Engliſh* Verſe is different, according to the different kinds of it. The Meaſure of our common *Pentameter* or *Heroick* Verſe is uſually ten Syllables, but ſometimes when there are *Dactyles*, 'tis extended to *eleven* or *twelve*, as in this Verſe of *Dryden*.

*Thee Saviour, Thee the Nations Vows confeſs.* In our *Stanza's*, according to the different kinds of them the Meaſure differs. Two of our *Poets*, have writ long *Poems* in *Stanza's*, *Spencer*, and Sir *William Davenant*. The *Stanza* of Sir *William Davenant* is, what they call the *Quaternion*, which conſiſts of four *Pentameters* with alternate *Rhyme*. The *Stanza* of *Spencer* conſiſts of nine Verſes, the eight firſt of which are *Pentameters*, and the ninth is an *Alexandrine* or an *Hexameter*. But the *Stanza* is certainly very improper for long and noble *Poems*. It ſeems to belong in a peculiar manner to our *Lyrick* Poetry.

The Meaſures of our *Lyrical Stanza's* are as different as the *Odes* which are writ in thoſe *Stanza's*. There is the Regular *Stanza* and the Irregular. The Irregular *Stanza* belongs to the *Ode* which is Vulgarly called *Pindarick*, in which no one *Stanza* unleſs by chance anſwers exactly to another. The Regular *Stanza* is that, whoſe Meaſures and the different placing of its *Rhymes* anſwer exactly to every one of the ſame *Ode*, and even of theſe there is a vaſt Variety, as every one knows who is acquainted with our *Poets* who have writ *Odes* and *Songs*; as *Suckling*, *Waller*, *Cowley*, *Sedley*, *Wilmot*, *Sackvile*, with a long *et cetera*.

To treat of *Cadence* as one ought to do, would require an entire Treatiſe. The Word ſeems to me to be a *Metaphor* drawn from the *Dancing-School*, where it properly ſignifies a Pauſe or a Fall from Motion to reſt: Taken metaphorically, it ſignifies a Pauſe in Sound, or a Fall from Sound to Silence, or from a ſtronger Sound to a ſofter, and is regulated by the natural Stops of the Senſe, and influenced by the *Accents*. In our moſt muſical *Pentameters* or *Heroicks*, the Pauſes which are moſt remarkable, are thoſe which are in the Middle of a Verſe, or thoſe which are at the End of it.

The Pauſes in the Middle of the Verſe, are either upon the fourth Syllable, as in thoſe Verſes of *Denham*.

*Tho' deep, yet clear, tho' gentle, yet not dull,*
*Strong without Rage, without oreflowing full.*

Or upon the Sixth, as in the following Verſe of *Roſcommon*.

*Vain are our Neighbours Hopes, and vain their Cares.*

The Pauſe at the End of a Verſe ought to be greater than any Pauſe that may precede it in the ſame Verſe, and the Pauſe at the End of a Couplet ought to be greater than that which is at the End of the firſt Verſe.

But it is not neceſſary that the Pauſe at the End of a Couplet ſhould be a full one, that is a Point; it is often a *Colon*, often a *Semicolon*, often a *Comma* only. But if the *Rhyme* is carried on to the third Verſe, which cauſes the three to be called a *Triplet*, then is it neceſſary there ſhould be a full Pauſe, that is a Point; eſpecially if the laſt Verſe of the three is an *Hexameter*, as it often happens.

CHAP.

## CHAP. III.

### *Of Rhyme.*

I Come now to ſay ſomething of *Rhyme* that *Gothick* Pretence to Harmony. *Rhyme* then is nothing but a Similitude of Sound between the laſt Syllable or Syllables of one Verſe, and the laſt Syllable or Syllables of another Verſe, either immediately following the former, or following at the Diſtance of two or three Lines at the moſt. For if the firſt Syllable of the intended *Rhyme* be loſt to the Ear before the ſecond reaches it, there either can be no *Rhyme*, or at the beſt but a very Imperfect one.

*Rhymes* are either ſingle or double, or treble; but becauſe double and treble *Rhymes* are confined to one ſort of *Poetry*, which is ſeldom writ now by People of this World, unleſs it be to advance the Glory of one who has been ſeveral Years in the other; I ſhall be contented to treat of ſingle *Rhymes* alone.

A ſingle *Rhyme* then is a Similitude of Sound between the laſt Syllable of one Verſe, and the laſt Syllable of another Verſe following it at the fore-mentioned Diſtance. And ſingle *Rhymes* are divided into half and imperfect *Rhymes*, and whole and perfect ones. A half and imperfect *Rhyme* is, where there is a Similitude with a Difference. The Difference lies chiefly in the Pronunciation, but ſometimes too in the Orthography. We have an example of both theſe Differences in ſix Verſes of *Waller*, which are in the Copy, which the Country is ſuppoſed to preſent to the *Counteſs* of *Carliſle*.

*A rural Judge diſpos'd of Beauty's Prize,*
*A ſimple Shepherd was preferr'd to* Jove,
*Down to the Mountains from the partial Skies*
*Came* Juno, Pallas, *and the Queen of Love,*
*To plead for that which was ſo juſtly giv'n,*
*To the Bright Cariſle of the Court of Heav'n.*

Now here are two imperfect *Rhymes*; the Syllables of the firſt *Rhyme*, *Jove* and *Love* agree in the Orthography, but differ in the Pronunciation. The Syllables of the ſecond *Rhyme*, *giv'n* and *Heav'n*, differ both in the Pronunciation and the Orthography. But then this Paſſage of *Waller*, is ſo ſpiritual, ſo courtly, and ſo gallant, and the Numbers conſidered apart from the *Rhymes* are ſo very good, that the Reader abandons himſelf to the Pleaſure they give him, and is not at leiſure to conſider any Imperfection of the *Rhyme*. If there is any Thing amiſs in this Paſſage 'tis, that 'tis a great deal too courtly and too gallant for the Country. But Mr. *Waller* is ſo happy a Genius, that his very Faults are great Beauties.

Another Thing that renders the *Rhyme* imperfect is, when one of the Words, whoſe laſt Syllable helps to conſtitute it, is a Polyſyllable, and the Accent does not lie on the laſt Syllable. As for Example, we find the following Lines in *Waller*'s Tranſlation of Part of the Fourth Book of *Virgil*;

*Her Reſolution to diſpatch and die,*
*Confirm'd by many a horrid Prodigy.*

Now here the latter Syllable of the *Rhyme* is not half pronounced, and conſequently the *Rhyme* is imperfect, or the Accent muſt be wrongfully laid upon the laſt Syllable, which muſt make the Reader appear to be an Ignorant Perſon.

A whole or perfect *Rhyme* is, where there is a Similitude of Sound without any Difference, or in other Words, where there is a thorough Identity of Sound, which appears in pronouncing the two Syllables which make the *Rhyme*, tho' perhaps they may differ ſomething in the Orthography; as in theſe Lines of the fore-mentioned Verſes of *Waller*.

Carliſle, *a Name which all our Woods are taught,*
*Loud as their Amarillis, to reſound:*
Carliſle, *a Name which on the Bark is wrought*
*Of every Tree that's worthy of the VVound.*

Now here *Taught* and *Wrought*, tho' they differ in the Orthography, yet agree perfectly in the Pronunciation, which

which latter ought chiefly if not ſolely to be regarded in framing the *Rhymes*. The two Lines of *Waller* immediately following the four which were laſt mentioned have a perfect *Rhyme*, whoſe Syllables agree both in Orthography and Pronunciation.

*From* Phoebus *Rage, our Shadows and our Streams*
*May guard us better than from* Carliſle's *Beams.*

But theſe perfect *Rhymes* are more or leſs ſweet, or more or leſs ſonorous, as they are more or leſs compoſed of *Mutes* or *Liquids*, or *Vowels* or *Diphthongs*.

Thus, Sir, in complaiſance to you, have I gone thro' the four Things which have been thought to conduce to the Harmony of modern *Poetry*, which are Numbers, Meaſure, Cadence, and Rhyme; of theſe the three firſt conſiſt of ſeveral different Sounds which are dependant one of another.

*Rhyme*, as I obſerved heretofore, is wholly Independant of the other three, and conſiſts in the greater *Poetry*, but of two Sounds which are Uniſons. Now uniſons can make no Harmony, which muſt always conſiſt in the Agreement of different Sounds. So that *Rhyme* conſiſting of Uniſons, can have no Harmony in it ſelf, and being Independant of Numbers, Cadence, and Meaſure can never promote the Harmony which they produce. And a *Poet's* conſtant Application to *Rhyme*, diverts his Attention in a great degree from Numbers, Meaſure, and Cadence, and conſequently is a ſevere reſtraint upon the three Producers of Harmony. And as it diverts the Application of the Writer, ſo by ſeizing the Attention of Vulgar Readers, it diverts them from the other three. Thus you have what I have been able to write upon this Subject, during a great and dangerous Indiſpoſition: I ſhall be glad if it proves either uſeful or agreeable to you.

# A PRAXIS on the GRAMMAR.

HAVING finiſhed the *Grammar*, I thought it might be neceſſary to add a few Pages relating to the *Praxis*, *Practice*, or Uſe of the *Parts of Speech*, and the joining of Words together in a Sentence. And I ſhall firſt ſpeak of the Diſtinction of one Part of Speech from another. In theſe Sentences following tell me what Part of Speech every Word *is*, and *why*.

*Good Boys love good Books. Where is the School? We will go with you to the Temple. I walk in the Shade becauſe it is pleaſant. The Book is Publiſhed. I ſaw a Prancing Horſe.*

What Part of Speech is *Good*? *A Noun Adjective*, becauſe it ſhews the *Manner of a Thing*, (See *Page* 55.) *Boys* is a Noun Subſtantive, becauſe it ſignifies the Thing it ſelf, (See *Page* 55.) It is the Plural Number, *S* is added to it; as, *Boy*, *Boys*, (See *Page* 61.) *Love* is a *Verb Active*, becauſe it ſignifies *doing*, (See *Page* 122.) *Good* is an *Adjective*, as before: Books is a *Subſtantive*, as before. *Where* is an *Adverb*? (See *Page* 168.) And it is an *Adverb* of *Place*, (ſee *p.* 170.) *Is*, is a *Verb Eſſential* or Neuter, becauſe it ſignifies *Being*, (See *Page* 122, and 165.) *The* is an *Article*, (or Adjective) (See *Page* 76.) School is a Subſtantive, as before, (*Page* 55.) *We* is a *Pronoun*, becauſe it is put inſtead of a *Noun*, (See *Page* 112.) *Will* is a *Helping Verb*, (Page 137.) *Go* is a *Verb*, as before, (*Page* 122.) *With* is a *Preposition*, becauſe it ſhews the *relation* or *reſpect* that one Thing has to another, (*Page* 84, and 102.) *You* is a *Pronoun*, (*Page* 112, and 113.) *To* is a *Preposition*, as before, (*Page* 84.) *The* an *Article*, as before, (*Page* 76, and 77.) *Temple*, a Subſtantive, as before, (*Page* 55.) *I*, a Pronoun, (*Page* 112.) *Walk* is a Verb *Neuter*, becauſe the Action does not paſs on ſome other Thing, (*Page* 166.) *In* is a *Preposition*, (*Page* 84, and 94.) *The*, as before. *Shade* is a Subſtantive, (*Page* 55.) *Becauſe* is a *Conjunction*, for it joins Sentences together, (*Page* 174.) *It* is a *Pronoun*, (*Page* 112, and 113.) *Is*, a Verb Neuter, as before. *Pleaſant* is an *Adjective*,

*jective*, (Page 55.) *The*, as before. *Book*, as before. *Is*, a Verb Neuter, as before; *Publiſhed* is a *Participle*, (Page 133.) and, a *Participle Paſſive*, becauſe it ends in *ed*, (Page 134.) But *is Publiſhed*, being taken together, is called a Verb Paſſive, (*Page* 144.) *I*, is a Pronoun, as before. *Saw*, a Verb Active, (*Page* 122.) *A*, is an *Article*, (or Adjective) (*Page* 76.) and a *Numeral Article*, (Page 76.) *Prancing* is a *Participle*, (Page 133.) and an *Active Participle*, (Page 133.) *Horſe*, a Subſtantive, (*Page* 55.)

The Second *Praxis*.

This and the two following *Praxis*'s are from Dr. *Wallis*, with Additions.

## *The* LORD'S PRAYER.

*OUR Father which art in Heaven: Hallowed be thy Name: Thy Kingdom come: Thy Will be done, in Earth, as it is in Heaven: Give us this Day our daily Bread: And forgive us our Treſpaſſes, as we forgive them that treſpaſs againſt us: And lead us not into Temptation; But deliver us from Evil. For thine is the Kingdom, the Power and the Glory, for ever and ever.* Amen.

*The*] Is an *Article Demonſtrative*, (Page 77. Line 12.) and anſwers to *Le* of the *French*: It denotes or ſignifies the Determination or fixing the Senſe of one or more Particulars, and it ſhows what Particular you mean, (*Line* 24.) So *the Lord* is put by way of eminence: Namely *our Saviour Jeſus Chriſt*.

*Lord*] Is a Noun Subſtantive, (*Page* 55. *l.* 1.) It has no Difference of Caſes, except the *Genitive*, (*Page* 66. *l.* 19.) It is a Contraction of the *Saxon Alaford*, afterwards *Loverd*.

*Lord's*] The final or ending *S*, is the Letter that forms or makes the *Engliſh Genitive Caſe*, (Page 66. l. 19.) It anſwers to the *Genitive Caſe* of the *Latins*, and ſignifies the *Author*, (l. 28.)

*Prayer*] Is a Noun Subſtantive.

*N. B.* It anſwers to the *French priere*, to the *Italian preghiera*: And the Verb *to pray*, is in *French prier*, in *Italian pregare*: All which Words come from the *Latin precari*.

*The*

*The Lord's Prayer*] That is; the Prayer of the Lord.

*Our*] Is a Pronoun Poſſeſſive put for the firſt Perſon of the Plural Number, (*Page* 115. *l.* 23.) It is *Our*, not *Ours*, becauſe the Subſtantive *Father* is expreſſed, (*Line* 33.) The Pronouns *my*, *thy*, *our*, &c. are to be uſed when they are joined to Subſtantives. *Our*, like other Adjectives, has no Difference of *Caſes*, *Genders*, or *Numbers*, (Page 103. l. 35.)

*N. B. Our*, comes from the *Saxon Owre*, *ure*, for which the *Germans* ſay *Uor*, which ſeems to be made from *we*, as it were, *weer*; as from *You* and *They*, are formed *Your*, *Their*: And from *She*, (the *S* being caſt away) comes *Her*; For what we call *She*, the *Saxons* called *Seo*, and *Heo*; and *Hoo* is uſed in ſome Parts of *England* for *She*.

*Father*] Is a Noun Subſtantive, (*Page* 55.)

*N. B.* It comes from the *Latin Pater*, or rather the *Greek* Πατὴρ *Pater*, but thro' the Mediation of the *Saxon Foeder*, the *Daniſh Fader*, the *German Vatter*, the *Dutch Vader*, whoſe *D* is often changed in our Tongue into *Th*, and their *V* into *F*. It has ſome Alluſion or Likeneſs to the *Daniſh Feder* (to nouriſh) whence our *to feed*, and hence *Food*, and *Foder* chiefly taken for the Aliment of Beaſts, Hay, &c. But this Word does not come to us thro' the Mediation of the *French*, as a great many of our Words do; with whoſe *Pere* our Word *Father* has no Affinity.

*Which*] Is a Relative, (*Page* 118. *l.* 5.) It is ſpoken both of Things and Perſons, (tho' *chiefly of Things*;) as *who* and *whom* are uſed when we ſpeak of *Perſons*, (Page 118. l. 7.) And *Who* would have been in this Place more proper, becauſe it ſpeaks of a Perſon, and is now adays more frequently uſed. Hence it is that in our *Engliſh Liturgy* or *Common Prayer-Book* where formerly they uſed *which*, is in the latter Editions changed almoſt always into *who* or *whom*, as being more elegant when we ſpeak of Perſons. But in this Prayer of our Lord, it has not been thought convenient to vary from the received Form, which is ſo very Familiar with the common People. *N. B.* For *Which* they formerly ſaid *whilk*, as the *Scotch* do now, or elſe *Quilk*; The *Saxons Hwilk*, the *Danes Hvilk*, the *Germans Welch*, *Welche*, the *Dutch welk*, *welke*, the *French Quel*, *quelle*; all from the *Latin Qualis*; as from *Quo* comes *Who*, from *Quando Whan*, *When*; and perhaps from *Quare*

*Quare Where* and *Where-fore.* For the *Welch* uſed *Chw* for the *Latin Qu*, the *Saxons Hw*, and We *Wh.* For *who* the *Saxons* ſaid *Hwa* and *Hua*; the *Dutch wie*, And for *what* the *Saxons* ſaid *Hwat*, the *Dutch wat*, the *Germans was*, the *Danes Hvad*; all from the *Latin Quid* or *Quod.*

*Art.*] Is a Verb *Eſſential* or *Neuter*, (Page 22. l. 29.) It is the ſecond Perſon Singular of the Verb *Am*, (Page 44. l. 14.) It is the ſecond Perſon Singular, becauſe it agrees with *thou* underſtood, *p.* 112. *l.* 25. For *thou* is the *Nominative Word* of the ſecond Perſon Singular, *p.* 113. *l.* 33. *N. B.* This Verb is very irregular, *p.* 144. *l.* 10. *Am* comes from the *Saxon Eom*, which perhaps came from εἰμὶ eimi, whence the *Latin Sum*, (*S* being often prefixed, inſtead of a *Spirit* or *Aſpiration.*) *Art* from the *Saxon Eart*, tho' Dr. *Wallis* ſays, that from *Am* come *are* and *art*, which is a Contraction of *ar'ſt*, (for *ſt* is the Termination or Ending of the Second Perſon Singular, *p.* 25. *l.* 23.) *Is* from *Eſt* or ἐστὶ *eſti.*

*In.*] A Prepoſition, *p.* 84. *l.* 17. and, *p.* 94. *l.* 22. But we do all by the Help of *Prepoſitions*, which the *Greeks* and *Latins* did, partly by *Prepoſitions*, and partly by the Diverſity or Difference of Caſes, *p.* 85. *l.* 1.

*Heaven.*] A Noun Subſtantive, *p.* 55. *N. B.* It comes from the *Saxon Heſen, Hefon, Heofen*, which perhaps from their *Heaſian* to lift up, and this from *Heah* whence our *high.* Alſo from their *Heaſian*, comes our Word to *heave*, to lift up on high; whence the *Participle*, Heaved, *p.* 133. *l.* 6. It is a *Participle Paſſive*, p. 133. l. 28. Which in the old Form did end in *En*, as *heaven* lifted up, *p.* 147. *l.* 32. Hence *Heaven* ſignifies ſomething *high* or *lifted up.*

*Hallowed.*] A Participle Paſſive which ends in *ed*, p. 133. l. 28. By the Help of which *Participle* and the Verb *Am* or *Be*, we expreſs what the *Latin Grammarians* call the *Paſſive Voice*, p. 134. l. 7. *and*, p. 143. l. 31. Of the Formation of the *Verb Paſſive*, ſee *p.* 159. *l.* 6. *N. B. Hallowed* comes from the Verb *to hallow*, that is, to ſanctify or conſecrate, from *holy* or rather the old VVord *haly*: And to this Day, the *Abbey* of the *Holy Croſs* near *Edinburgh* in *Scotland*, is called *Haly-Rude-Houſe*, i. e. *The Houſe of the Holy Croſs.* For *Rude* or *Rood* is *a Croſs*; and *Haly-Rood-Day*, is the Day of exalting or ſhowing the Holy Croſs: But the VVord *Rood* is now become obſolete, or out of Uſe, for which we uſe *Croſs* from the *French* VVord *Croix*

As from the *Italian Croce*, we ſay *crutch, crook, crooked*. So the *Temple* or Church of *All Saints*, is called *All-Hallows-Church*. And the Feaſt of *All Saints*, is called *All-Saints-Day*, and alſo *All-Hollon-Day* and *All-Hollon-Tide*; *Tide* being an old VVord for any ſet Time. Our *Haly* or *Holy*, comes from the *Saxon Dalig, Halga:* For which the *Germans* uſe *Heylig* the *Dutch Heyligh*. But the VVord *Dallow* is now out of uſe, for which we put in its place the *French* Word *to ſanctifie*, from the *Latin ſanctifico*): And for *All-Hallows*, we ſay *All-Saints*, tho' ſeveral Churches in *London* are yet called by that Name. But this VVord is ſtill retained in the *Lord's Prayer*, becauſe it has been an ancient *Formula* or Expreſſion.

*Be.*] Is a Verb from *Am*, and is uſed here in an *Imperative* or Commanding or Bidding (i. e. *praying*) Senſe, *p.* 144. *l.* 30. And therefore it is put before the *Nominative Word*, p. 210. l. 1. How the Imperative Manner is expreſſed, ſee *p.* 161. *l.* 21.

*Thy.*] Is a Pronoun Poſſeſſive, *p.* 115. *l.* 23. It is put for *Thou* the ſecond Perſon Singular. It is *Thy* and not *Thine*, becauſe it does not come before a VVord beginning with a Vowel, *p.* 116. *l.* 61. and becauſe the Subſtantive is not left out, *p.* 115. *l.* 35. *N. B.* It comes from the *Saxon Thin*, the *Germans Dein*, *Dutch Dijn*.---*Thou* comes from the *Saxon Thu*, for which the *Germans* and *Dutch* ſay *Du*; all which come from the *Latin Tu*, or the *Dorick* (i. e. *Greek*) τυ' for σὺ.

*Name.*] A Subſtantive. *N. B.* For *Name* the *Saxon* ſay *Nama*, the *Germans Naine, nahm, nahme*, the *Dutch Naem*, the *Danes Naffn*, the *French Nom*, the *Italians Nome*. All which VVords come from the *Latin Nomen*, or the *Greek* ὄνομα, onoma. But this Sentence might be thus placed, *Hallowed be thy Name*, as it is in this Place; or *Thy Name be hallowed*, (as in the next Clauſe, *Thy Will be done*) or *Be thy Name hallowed*. But the firſt VVay is the beſt.

*Thy.*] As before.

*Will.*] A Subſtantive, from the Verb *to will*, or elſe this may come from that. They wrote formerly *wolle*, whence the *Preter Tenſe would*, i. e. *wolled*, p. 139. l. 33. *Will* was called among the *Saxons Willa*, among the *Danes Villie*, among the *Germans* and *Danes wille*, and ſo it was formerly written among us *Engliſh*, before the Cuſtom of leaving out the final *E* after a double *ll* prevailed: All which come from

from the *Latin Volo*, for the *V* Conſonant of the *Latins* uſed to be changed into the *Engliſh W*, which was formerly of the ſame Sound with the *V* Conſonant of the *Latins*, before it degenerated into the *Eolick Digamma F*. p. 187. l. 13. As, *Via* VVay, *Vinum* VVine, *Ventus* VVind, *Venio* VVend, (an old VVord,) *Veni* VVent, *Veſpa* VVaſp, *Vado* VVade, *Vago* VVag, *Vacillo* VVaggle, *Vallum* VVall, *Volvo* VVallow, *Ovis* Ewe, *Verſus* VVard, *Vaſto* VVaſt, *Veho* VVeigh, *Veha* VVain VVaggon, *Vidua* VVidow, *Ve* VVen VVo, *Vellus* VVool, *Vermis* VVorm, *&c.* But thoſe VVords which retain the *V* Conſonant ſounded after the *modern* Way, were afterwards taken into our Language, rather by the Intervention of the *French Tongue* than of the *Teutonick*, or any of its Dialects. So that from *Vaneſco*, *Vanui*, is derived *to Wane* (an old VVord) which is of a *Teutonick* or *Saxon* Original, but *to Vaniſh* of a *French*. So likewiſe *Worth* and *Vertue* are both from *Virtus*; *Wicked*, *Wickedneſs*, *Vice*, *Vitious*, from *Vitioſus*, *Vitium*; *Win* and *Vanquiſh* from *Vinco*.

*Be.*] As before.

*Done.*] It would be better written *Do'n* or *Doen*, for it is the *Participle Paſſive* from *to doe*, p. 130. l. 36. p. 147. l. 33.

*In.*] As before.

*Earth.*] A Subſtantive. *N. B.* By the *Saxons* it is called *Eard*, *Eord*, *Eorth*; by the *Germans Erd*, *Erde*; by the *Dutch Erd*, *Aerd*, *Aerde*; by the *Danes*, *Jord*, *Jorden*; All from the *Greek* ἔρα, unleſs any had rather derive them from the *Arabick Arda*, or the *Hebrew Arets*.

*As.*] An Adverb, *p.* 168. It comes perhaps from the *Greek* ὡς.

*It.*] A Pronoun of the third Perſon Singular, *p.* 113. *l.* 35. It is ſpoken of a Thing that is neither of the *Male* nor *Female Sex*, p. 113. l. 26. For when we ſpeak of the *Male Sex* we ſay *He*, if of the *Female Sex* we ſay *She*. *N. B. It* comes from the *Saxon Hit*, or the *Latin Id*.

*Is.*] Is a Verb Neuter, the third Perſon Singular of *Am*, *I am*, *thou art*, *he is*, &c. *Is*, is the third Perſon Singular, becauſe the Nominative VVord is ſo, *p.* 212. *l.* 25. *Is* is uſed, and not *Be*, becauſe it is put in an *Indicative* Senſe, and not in an *Imperative* or *Subjunctive*, nor after the Conjunctions *If*, *Whether*, &c.

*In Heaven.*] As before.

***Give.***] A Verb, it is uſed in an *Imperative* Senſe, the Pronoun ***Thou*** being left out, for *Give thou.* See the *Errata.* *N. B.* In the *Saxon Giſan, Agyfan, Geoſyan,* is *to give:* And the *Engliſh* did formerly write *Gyf*; for *V* Conſonant with that Sound has been but lately introduced. Hence comes a *Gift* or *Guift,* as it were *gived*; for as from *leave* comes *left,* p. 147. l. 24. So from *Give* comes *Gift.* In *Saxon* it is *Gife, Gift, Geoft,* in *German Gaba,* in *Dutch Gifte.*

*Us.*] Is the following State of the Pronoun *We,* and it is thus put, becauſe it follows the Verb *Give,* or rather the Preposition *To* underſtood, *p.* 114. *l.* 19. and 27. *Give us* is uſed by an *Ellipſis* for *give to us,* p. 100. l. 13. *N. B.* The *Saxons* ſay *Us,* the *Germans Uns,* the *Dutch Ons.*

*This.*] Is an Adjective, *p.* 117. *l.* 11. And it is a Demonſtrative Adjective, *l.* 28. *This* makes in the *Plural Theſe,* p. 117. l. 22. *This* is ſpoken both of *Perſons* and *Things,* p. 118. l. 3, The *Saxons* ſay *This, Theſe,* &c.

*Day.*] A Noun Subſtantive. But *this Day* is ſpoken for *in this Day,* by an *Ellipſis,* as *Hodie* in *Latin* for *Hoc Die,* for *in hoc Die.* *N. B.* The *Saxons* for *Day* ſay *Dæg,* the *Dutch Dagh,* the *Danes Dag,* the *Germans Tag,* all from the *Latin Dies.*

*Our.*] As before.

*Dayly.*] An Adjective from the Subſtantive Day, it ſignifies what we have *every Day,* or what is *ſufficient for a Day.*

*Bread.*] A Subſtantive. *N. B.* The *Saxons* ſay *Breod,* the *Germans Brodt,* the *Dutch Broodt,* the *Danes Brod.*

*And.*] A *Conjunction,* p. 174. It is a *Copulative* and joins Sentences together, *l.* 19. *N. B.* The *Saxons* ſay *And,* the *Dutch Ende,* the *Germans Unde.*

*Forgive.*] A Verb, uſed in an *Imperative* Senſe. *For* in Compoſition denies or deprives, *p.* *N. B.* The *Saxons* ſay *Forgefan,* Germans *Vergeben,* the Dutch *Vergheven.*

*Us.*] As before.

*Our.*] As before.

*Treſpaſſes.*] A Noun Subſtantive, *S* is added to make the Plural Number, from *Treſpaſſe,* p. 61. l. 9. But it is made by this Addition a VVord of three Syllables, becauſe if the Sound of the Vowel were not pronounced, the laſt *s* would not be heard, *p.* 61. *l.* 25. *Treſpaſſe* is a *French* VVord from *trans,* beyond, and *paſſe, to go,* that is, a going beyond

yond the bounds ſet for us to obſerve. *Wrong*, is more an *Engliſh* VVord than *Treſpaſs*.

*As.*] As before.

*We.*] A Pronoun, and in the *Foregoing State*, becauſe it comes before the Verb *Forgive*, p. 114. l. 17.

*Forgive.*] A Verb, the Ending in the Plural Number is never changed, *p.* 125. *l.* 21.

*Them.*] Is the *Following State* of *They*. See the Table, *p.* 116. *l.* 8. It is *Them*, and not *They*, becauſe it follows the Verb, *p.* 114. *l.* 26. *N. B.* For *They*, the *Saxons* ſay *Hi*, (perhaps from the *Latin hi* or *ii*) the *Germans Sie*. For *them*, the *Saxons* ſay *heom*, the *Dutch hem*, *hen*, (and we ſometimes in Speaking, and ſometimes in VVriting uſe *em*, or *um*, for *them*.) See *page* 117. *l.* 24.

*That.*] An *Adjective Relative*, or an Adjective that has Relation to ſome other VVord, and is uſed for *who* or *which*, p. 118. l. 3. It is ſpoken both of *Perſons* and *Things*, p. 118. l. 3.

*Treſpaſs.*] A Verb, It is uſed in a declaring (or as the *Latins* call it an Indicative) Manner, *p.* 161. l. 20. It is the *Preſent Tenſe* or *Time*, p. 123. l. 9. p. 124. l. 17. It is thus formed, *I Treſpaſs*, *Thou Treſpaſſeſt*, *He Treſpaſſeth*, Plural. *We Treſpaſs*, *Ye Treſpaſs*, *They Treſpaſs*, p. 152. l. 6. *N. B.* It comes from the Noun *Treſpaſs*.

*Againſt.*] A *Preposition*, p. 87. l. 13. VVhat a *Preposition* is, ſee *p.* 84. l. 16. *N. B.* The *Saxons* ſay *Agen*, *Ongen*, the *Dutch Tegen*, the *Germans Gegen*, *Entgegen*.

*Us.*] As before.

*And.*] As before.

*Lead.*] A Verb. It is here uſed in an Imperative Senſe, *p.* 161. *l.* 22. But the Nominative VVord is left out; as, *Lead*, for *Lead Thou*, See the *Errata*. *N. B.* For, *Lead*, the *Saxons* ſay, *Leedan*, *aleedan*; the *Dutch leyden*, *leeden*; the *Germans leyten*; the *Danes Leder*.

*Us.*] As before.

*Not.*] An Adverb of denying, *p.* 170. *l.* laſt. What an Adverb is, See *p.* 168. *l.* 29. VVhen it is uſed abſolutely, that is, not being joined to any other VVord, we ſay *No*; p. 171. l. 2. But when it is joined to a *Verb* or *Noun*, we ſay *Not*; as, *Lead us not*, p. 171. l. 3. *Not*, is here put after the *Verb*, p. 171. l. 21. *N. B.* The *Dutch* ſay *Niet*, the *Germans Nicht*.

*Into.*] A Preposition. *In* relates to reſt, *Into* to Motion, *p.* 94. *l.* 26.

*Temptation.*] A Subſtantive. *N. B.* It comes from the *Latin Tentatio*, which from *tento, to tempt*. *To try* is more *Engliſh*.

*But.*] A Conjunction, *p.* 175. *l.* 6. What a Conjunction is, See *p.* 174. *l.* 1.

*Deliver.*] A Verb, from the *French Deliverer*.

*Us.*] Is a following State of the Pronoun, becauſe it follows the Verb *Deliver*, for *deliver we* would be falſe *Engliſh*.

*From.*] A Preposition, *p.* 94. *l.* 6. *N. B.* They formerly uſed *fro* for *from*; whence *fro-ward*, that is, one that turns from others, that will not agree to Things: And as *from*, is uſed in oppoſition to *To*, So *Froward*, is to *Toward*, and *Towardly*, *A toward Youth*, that is, a Youth that applies his Mind or Will to Things; fit or made for any Thing. We do alſo now ſay *to and fro*, for *to and from*; *hither and thither*. *N. B.* The *Saxons*, for *from*, ſay *fram*, *fra*; the *Danes Fra*.

*Evil.*] Is an Adjective, but is here uſed as a Subſtantive, that is, without having another Word joined to it; as, *the Evil*, (*Thing* or *Perſon*) p. 105. l. 33. *N. B.* For *Evil*, the *Saxons* ſay *Yfel*, *Yſel*; the *Dutch Evel*; the *Germans Ubel*.

*For.*] Is here a Conjunction, *p.* 176. *l.* 18. There is alſo *for*, a Preposition, *p.* 92. *l.* 17. *N. B.* It comes from the *Saxon For*, the *Germans* ſay *Fur*; and the *French pour*, all which come, tho' variouſly changed from the *Latin pro*, p. 115. *l.* 35.

*Thine.*] A Pronoun. *Thine* is here uſed, and not *thy*, becauſe the Subſtantive is left out, *p.* 77. *l.* 24. The natural order of the Words is this, *The Kingdom is thine*, that is, *the Kingdom is thy Kingdom*; but becauſe the Kingdom in the laſt Place is left out, therefore *thine* is uſed rather than *thy*: And the Words are put out of their natural order, the *Nominative* Word *the Kingdom*, being put after the Verb *is*, that it might more ſmoothly and eaſily join with the following Words, *The Power* and *the Glory*. *Thine is the Kingdom*, that is, *Thou haſt the Kingdom*.

*Is.*] A Verb, the Third Perſon Singular from *am*; and agrees with the Nominative Word *Kingdom*; See *p.* 77. *l.* 24.

*The.*] As before. But here it is uſed in an Emphatical or expreſſive manner, by way of Eminence or Diſtinction; See *p.* 56. *l.* 23.

*King-*

*Kingdom.*] A Subſtantive. It is a *Subſtantive Common*, p. 56. l. 22. It comes from *King*, by adding the Termination *dom*; And denotes the Kingly State or Government, and the Place governed, *p.* 186. *l.* 12. *N. B.* The *Saxons* for *Kingdom*, ſay *Cynedome*, the *Dutch Koninckdome*; the *Germans Konigreich*. *N. B.* The *Saxons* for *King*, ſay *Cyng*, *Cyning*, *Cynig*; the *Danes Konning*; the *Dutch Koningh*; the *Germans Konig*. You may derive it from *Ken*, *to know*, or *Can*, *to be able*. The *Saxons* for *Ken*, ſay *Cennan*, *Connan*, *Cunnan*; the *Germans Konnen*; we alſo ſometimes uſe *Ken*, but not ſo much as the *Scotch*, with whom it is very common. Hence comes *Cunning*; as, a *Cunning Fellow*: Alſo *to Con*, that is, to learn a Thing well: And *Ale-Conner*. *Can*, is of frequent uſe among us, for which the *Dutch* ſay *Konnen*; the *Germans Konnen*; *Ich Kan*, *I can*. But let a *King* come from *Ken*, or *Can*, it is certain that both *Prudence* and *Power* are neceſſary for that Dignity.

*The.*] As before.

*Power.*] From the *French pouvoir*. But *Strength* is more an *Engliſh* Word.

*And the.*] As before.

*Glory.*] From the *French gloire*, and that from the *Latin Gloria*.

*For ever and ever.*] *A Solemn Form*, for throughout all Ages or Times.

*For.*] Is a Prepoſition, *p.* 92. *l.* 17.

*Ever.*] Is Originally an Adverb; But is uſed here as a Subſtantive, denoting an everlaſting Duration: Dr. *Wallis* derives it from *Ævum*, *Age*: As, *Ay* and *Age*, from *αἰὼν*, *aioon*: But it may be fetched as well from the *Saxon Aefre*, *ever*.

*Amen.*] The uſual *Epilogue*, Concluſion or Ending of Prayers: It is a *Hebrew* Word, but common to almoſt all Languages.

The *Lord's Prayer* in its Natural Order, with the Words that are left out.

(O) *OUR Father which art in Heaven: Hallowed be thy Name (thy Name be Hallowed) (Let) thy Kingdom come, thy Will be done in Earth, as it is (done) in Heaven, Give (thou to) us our daily bread (in) this Day: And forgive (thou to) us our Treſpaſſes, as we forgive (to) them*

*(their Treſpaſſes) that treſpaſs againſt us: And lead (thou) us not into Temptation, but deliver (thou) us from Evil: For the Kingdom is thine, the Power (is thine) for ever and ever.* Amen.

## The Second and Third *Praxis.*

### The Apoſtles CREED.

*I Believe in God the Father Almighty, Maker of Heaven and Earth. And in Jeſus Chriſt his only Son our Lord: Who was conceived by the Holy Ghoſt, Born of the Virgin* Mary, *ſuffered under* Pontius Pilate, *Was crucified dead and buried, He deſcended into Hell: The third Day he roſe again from the Dead: He Aſcended into Heaven: And ſitteth on the Right Hand of God the Father Almighty; From thence he ſhall come to judge the quick and the Dead. I believe in the Holy Ghoſt: The Holy Catholick Church; the Communion of Saints; the Forgiveneſs of Sins; the Reſurrection of the Body: And the Life everlaſting.* Amen.

*The*] A Demonſtrative Article added to the Subſtantive *Apoſtles*: Or to *Apoſtle's Creed*, which is reckoned but as one Subſtantive, *p.* 77. *l.* 12. *p.* 67. *l.* 24.

*Apoſtles*] Apoſtle is a Subſtantive. By the Addition of *S*, it is the Plural Number *Apoſtles*, p. 61. l. 8. and by the Addition of the other *S*, it is made the Genitive Caſe, *p.* 66. *l.* 21. *Apoſtles*, but for better Sound ſake, the firſt *S* is cut off, *p.* 67. *l.* 4. And an *Apoſtrophe* is added as *Apoſtle's*, p. 68. l. 30. *N. B. Apoſtle* comes from the *Latin Apoſtolus*, or the *Greek* ἀπόστολος, *Apoſtolos*, *One that is ſent.* It is called the *Apoſtle's Creed*, becauſe it was, as ſome would have it, written by the *Apoſtles*; or at leaſt as it is agreeable to the Doctrine delivered by the *Apoſtles*, or a Compendium of it. But as my *Worthy Paſtor* the Learned Dr. WATERLAND has obſerved: It is well known to learned Men, that the *Creed*, called the *Apoſtles*, is no other than the *Roman Creed.* "It has obtained the "Name of the *Apoſtolick Creed*, (as a learned and accurate "Author

" Author obſerves *) for no greater or other Reaſon than " this: It was a Cuſtom to call thoſe Churches in which " any *Apoſtle* had perſonally taught, eſpecially if he had re- " ſided there any long time, or had died there, *Apoſtolick* " *Churches*. Of theſe there were a great many in the *Ea-* " *ſtern* Parts; *Jeruſalem*, *Corinth*, *Epheſus*, *Antioch*, &c. " but in the *Weſtern* Parts, none but *Rome* —— So that any " one that in the *Weſtern* Parts of the World ſpoke of the " *Apoſtolick Church*, was ſuppoſed to mean *Rome* —— and " ſo their Biſhop came to be called the *Apoſtolick* Biſhop; " their *See* the *Apoſtolick See*, their *Faith* the *Apoſtolick Faith*, " and among the reſt, the *Creed* that they uſed, the *Apoſto-* " *lick Creed*, now called the *Apoſtles*."

*Creed*] A Compendium or Abſtract of Things *to be believed*. From the Verb *Credo*, *I believe*: Which is the initial or beginning Word of the *Creed* in *Latin*.

*I*] A Pronoun of the firſt Perſon of the Singular Number, *p.* 113. *l.* 31. It is the Foregoing State of the Pronoun, becauſe it comes before the Verb *believe*, p. 114. l. 17. and 21. *N. B.* In *Saxon* it is *Ic*, in *Dutch Ich*, in *German Ick*.

*Believe*] A Verb. The *Preſent Tenſe*, or *Time I believe*, or *I do believe*. *Be* is a Prepoſition ſet before Verbs and Participles, *&c.* p. 204. l. 31. As in other Languages *Ge* and *Ghe*. *N. B. Believe* is in *Saxon Geleafan*, in *Dutch Ghelooven* in *German Glauben*. And *Belief* is *Geleafa*, *Gheloove*, *Glaub*.

*In God*] Or *on God*, in the ſame Senſe. *In* is a *Prepoſition*, p. 94. l. 22. *God* is a Subſtantive. *N. B.* The *Saxons*, as we, ſay *God*, the *Danes Gad*, the *Dutch Goed*, the *Germans Gott*, which they derive from the *German Gutt*, *Good*.

*The Father*] As before.

*All-Mighty*] A Compounded Adjective, of *All*, and *Mighty*, i. e. *Powerful*. *N. B.* For *All*, the *Saxons* ſay *Æl*, *Eal*, *Ealle*, *Alle*; the *Danes Oll*; the *Dutch Al*; the *Germans All*. Which come from the *Greek* ὅλος, *holos*. *Mighty* is formed or made from the Subſtantive *Might*, by the Addition of *y*; for from *Subſtantives*, by adding the Ending *y*, are formed Adjectives of Plenty, or Abounding, *p.* 181. *l.* 31. And *Might* comes from *May*, for which the *Saxons* ſaid

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* Mr. *Wall*'s Hiſt. of Inf. Bapt. Part 2. *c.* 9. *p.* 507.

*Maeg*,

*Maeg*, the *Dutch Mach*, the *Germans Mag*. So the *Saxons* for *Might*, ſaid *Mihte*, *Maeht*, *Meaht*; the *Germans* and *Dutch Macht*, the *Danes Maet*. So for *Mighty*, the *Dutch* ſay *Machtigh*, the *Germans Machtig*. So for *All-Mighty*, the *Dutch* ſay *Almachtich*; the *Germans Allmachtig*; the *Danes Allmectig*.

*Maker*] A Subſtantive ſignifying the *Doer*, for from *Make* comes the Verbal Subſtantive *Maker*, by adding the Ending *er*, p. 181. l. 23. *N. B.* For to *Make* the *Saxons* ſay *Macan*; the *Dutch Maecken*, *Maken*; the *Germans Machen*, the *Danes Mager*: All which from the *Latin Machinari*.

*Of*] A Prepoſition, and anſwers to the Genitive Caſe of the *Latins*, p. 95. l. 17. *N. B.* Perhaps it comes from the *Latin ab*, or the *Greek* ἀπὸ, *apo*, or rather ἄφ', *aph* put for *apo*.

*Heaven and Earth*] As before.

*And in*] As before.

*Jeſus Chriſt*] *Jeſus* is a Proper Name, or a Subſtantive Proper, *p. 56. l.* 31. *N. B.* It ſignifies a *Saviour*. Chriſt is alſo a Proper Name, and ſignifies *Anointed*.

*His*] Is the Genitive Caſe of *He*, the Pronoun of the Third Perſon Singular, and denotes the Male Sex, *p.* 113. *l.* 23. *His*, is a Contraction of *Hee's*, p. 69. l. 13. p. 116. l. 24. *N. B.* The *Saxons* ſay *Hyſe*, *Hiſe*, *His*; Perhaps it comes from the *Latin Is*.

*Onely*] Is an Adjective in this Place; for ſometimes it is uſed *Adverbially*, p. 105. l. 37. *N. B.* It comes from *One*, for which the *Saxons* ſay *An*, *Æne*, the *Dutch Een*, the *Germans Ein*, and the *Scotch ean*, *ane*; All from the *Latin Unus*, or the *Greek* ἑἷς, *heis*, ἕν, *hen*. From *one* comes alſo *once*. For *any* the *Saxons* ſaid *Ænig*. Hence alſo *An*, *al*, for which the *French* uſe *Un*. *An* and *One* have this Difference, that *An* is leſs Emphatical than *One*, p. 76. l. 26.

*Son*] A Subſtantive. *N. B.* The *Saxons* ſay *Suna*, the *Dutch Sone*, the *Germans Sohn*, the *Danes Son*, &c. *p. 76. l.* 25.

*Our*] As before.

*Lord*] A Subſtantive common, *p. 56. l.* laſt. *N. B.* It is a Contraction of the *Saxon Hlaford*, which Dr. *Wallis* will have to come from *Hlaf*, whence our Word *Loaf* and *ford*, which we now call *afford*.

*Who*]

*Who*] or *which*. *Who* is ſpoken of Perſons only, *Which* of *Perſons* and *Things*, p. 114. l. 29. *and* p. 115. l. 8.

*Was*] The Preter Time of the Verb *Am*, p. 144. l. 18. *I was, Thou waſt*, &c. But here, *was* being joined to the Participle *Conceived*, denotes the firſt Preter-Time of the *Paſſive Voice*, as the *Latins* call it, *p. 159. l. 6.* and 24.

*Conceived*] A *Participle Paſſive*, from the Verb *Conceive*, by the Addition of the formative Termination *Ed*, p. 134. l. 37. *N. B. Conceive* comes from the *French*, and that from the *Latin Concipio*.

*By*] A Prepoſition, ſignifying the Efficient Cauſe, *p. 91. l.* 20.

*The Holy Ghoſt*] *The* as before. *Holy* ſee *Hallowed*. *Ghoſt* is a Subſtantive, it ſignifies *Spirit*, which Word we now uſe inſtead of *Ghoſt*. Tho' it is yet retained from antient Cuſtom, as the Title of the *Holy Spirit*, leaſt the common People ſhould think there was ſome Change or Innovation in the Doctrine, if the Name was altered. But we do alſo ſay the *Holy Spirit*. *N. B.* But *Ghoſt* comes from the *Saxon Gaſt*, which the *Dutch* and *Scotch* call *Gheſt*, the *Germans Geyſt*. To this, the Word *Guſt* has ſome Relation, denoting a violent Blaſt of Wind. But the Word *Ghoſt* is now more frequently uſed to denote ſome *Spectre* or Apparition; For they thought formerly, as ſome do now adays, that *Ghoſts* or *Apparitions* were very often ſeen, eſpecially near Church-Yards and Sepulchres, and that they were the wandring Souls or Spirits of Dead Perſons that had been murdered, or that had hid Treaſures which were not yet found out. From the Subſtantive Ghoſt by the Addition of *ly*, comes the Word Ghoſtly, that is, *Spiritual*, p. 183. l. 9. which is now alſo more frequently uſed. Hence alſo comes *gaſtly*, terrible, frightful, like a Ghoſt, or like a dead Corps; for a gaſtly Look is chiefly ſaid of the Countenance of a dying Perſon. Alſo *A-gaſt* affrighted, as it were at the ſight of a Ghoſt. To *gaze*, that is, to look attentively upon a Thing, as on ſomewhat new or unuſual, from the *Greek* ἀγάζομαι agazomai *to wonder or admire*.

*Born*] A *Participle Paſſive* from *to bear*, which makes in the Preter Tenſe *Bare* or *Bore*, Page 149. Table II. Whence comes the Participle *Boren*, p. 135. l. 4. *and* p. 147. l. 14. which by Contraction is made *Bor'n*, *Born*. *N. B.* Hence comes a *Bairn*, *Barn*, a *Son*, or *Child*, (a Word common with the *Scotch*, and our North-Countreymen)

men) alſo hence the Noun *Birth*, as it were *Bear'th* or *Bear-eth* the third Perſon of the *Verb* to *bear*. To *breed* as a *breeding Woman*, or *to breed up*, that is, *to educate*, alſo *Breed*, *Off-ſpring*, *Brat*, *Brood*, as a Brood of Chickens, and *to brood* have ſome Relation to this Word *bear*.

*Of*] A Preposition, *p.* 95. *l.* 17.

*The Virgin*] A Subſtantive. *N. B.* It comes from the *Latin Virgo*. *Mayd*, *Maid*, or *Maiden*, is more an *Engliſh* Word, which the *Saxons* call *Moeden*, *Moegden*, the *Dutch Maecht*, *Maeght*, *Maeghd*; the *Germans Magd*.

*Mary*] A Subſtantive proper, *p.* 56. *l.* 31.

*Suffered*] The Preter Tenſe of the Verb *to ſuffer*, which is made by adding the Ending *Ed*, p. 115. l. 2. and 4. and it is thus formed, *I ſuffered*, &c. *p.* 142. *l.* 19. *N. B. Suffer* comes from the *Latin Suffero*. *Bear bare*, is more an *Engliſh* Word.

*Under*] A Preposition, *p.* 101. *l.* 4.

*Pontius Pilate*] Subſtantives proper.

*Was*] As before.

*Crucified*] A Participle Paſſive from *crucify*. *Was crucified* is the firſt Preter Tenſe of the Paſſive Verb, See *p.* 160. *l.* 2. *N. B.* It comes from the *French Crucifier*, which from the *Latin Crucifigo*.

*Dead*] An Adjective from *to dy*, whence alſo *Death*, p. 186. l. 23. *N. B.* The *Saxons* ſaid *dead*, the *Dutch dood*, the *Danes Dod*, the *Germans Tod*, *Todt*.

*And*] As before.

*Buryed*] A Participle, from *to bury*; *was buryed*, is alſo the firſt Preter Tenſe of the *Paſſive Verb*, p. 160. l. 2. *N. B.* The *Saxons* ſay *Birian*, *Birygean*, *Byrigan*, *Bebyrgean*, *Belyrigian to bury*, and *byrged*, *buried* from *Beorg* a *Hillock* or *Heap*, which has ſome Affinity with the *Germans Berg* a Hill. But the *Dutch* ſay *Begrave*, the *Germans Begraben*, from *Graf*, *Grab*, which we call *Grave*.

*He*] A Pronoun of the third Perſon Singular, *p.* 113. *l.* 35. It is the *Nominative Word* to the Verb.

*Deſcended*] The firſt *Preter Time* of the Verb *Deſcend*, p. 124. l. 19. See the Formation of it, *p.* 152. *l.* 11. *N. B.* It comes from the *Latin* Word *deſcendo*, *to deſcend*, that is, to go down, *deſcended*, i. e. *went down*, (from the old Word *wend*) p. 150. Of the Senſe of *De* in Compoſition, See *p.* 198. *l.* 19.

*Into*]

*Into*] A Preposition, *p.* 94. *l.* 26.

*Hell*] A Substantive. *N. B.* The *Saxons* say *Helle*; the *Dutch* and *Germans Hell, Helle:* Which come from the *Saxon Hellan,* to cover, whence also our Word *to heal,* or else from the *Saxon Hol, Hole, Hule,* or the *Dutch* and *German Hol,* which answer to our *Hole.* It answers to *Sheol* of the *Hebrews,* and ἅδης *Hades* of the *Greek*; which Words are used for the *Grave,* as well as for *Gehenna* the Place of the Damned: Or here it is rather put indefinitely for the *State of the Dead,* which seems to be the Sense of it in this Place.

*The*] As before.

*Third*] Is an Adjective, and is called *an Ordinal Number,* as *Three* is a *Cardinal Number,* p. 78. l. 37. *N. B.* For *Three* the *Saxons* said *Drie, Dreo, Third dridda,* the *Dutch Drie, Dry, Dryde, Derde,* the *Germans Trey, Drey* for *Three, Dritta, Tritte, Dritt* for *Third*; all from the *Latin Tres, Tertius,* or else the *Greek.*

*Day*] A Substantive. *The third Day* is put by an *Ellipsis,* See *p.* 220. *l.* 24. for *in the third Day,* or *on the third Day. N. B.* For *Day* the *Saxons* said *Doeg,* the *Dutch Dagh,* the *Danes Dag,* the *Germans Tag.*

*He*] As before. It is the *Nominative Word* to the Verb, and comes before the Verb, *p.* 204. *l.* 10.

*Rose*] Is the Preter Tense of the Verb *to rise*; It is an irregular Preter Tense, *p.* 150. *N. B. To rise* or *arise,* comes from the *Saxon Arisan.* The *Dutch* use the Word *Opstaen* in the same Sense, that is, *Up-stand* or *stand up*; but *to raise* is to make *to rise.*

*Again*] An Adverb, from the *Saxon Agen.*

*From*] A Preposition as before.

*The Dead*] Here, as also before, the Substantive *Persons* or *People* may be understood.

*He*] As before.

*Sitteth*] Is the Third Person Singular Present Tense, of the Verb *to Sit*; For the Third Person of the Present Tense generally endeth in *eth,* p. 125. l. 28. It is the Third Person Singular, because the Nominative Word *He* is so, *p.* 212. *l.* 24. *He* is the Third Person, *p.* 113. *l.* 25. *He* is here left out, because it was mentioned just before; as, *He ascended into Heaven, and* (He) *sitteth,* &c. *p.* 221. *l.* 2. *N. B. To sit,* in *Saxon Sittan,* in *Dutch Sitten,* in *German Sizzen:* All from the *Latin Sedeo,* or the *Greek* ἕζω, *hezo.*

And

And the *Greek* ἕζω, ἵζω, *hezo, hizo,* have the ſame Signification as our, *to ſit,* and *to ſet.*

*On* or *At*] A Prepoſition, *p.* 96. *l.* 24. and *p.* 88. *l.* 9. *On,* ſignifies *at* or *nigh:* For we ſay *at the Right Hand,* or *on the Right Hand.*

*The Right Hand*] *Right* is an Adjective, and agrees with the Subſtantive *Hand,* p. 103. l. 33. and it is placed before the Subſtantive, *p.* 104. *l.* 9. *N. B. Right,* in the *Saxon Riht*; in *Dutch* and *German Recht,* and in *Latin Rectus,* from whence theſe Words do alſo come, the *Italian Ritto,* and the *French Droit,* or *Droict,* as it were *Directum. Right* has ſeveral Senſes; as *Right and Left*; *Right and Crooked*; *Right and Sloping, or Leaning*; *Right and Wrong,* &c. *Hand* is a Subſtantive; Perhaps it was formerly *Gandt,* whence the *French Gant* and *Gantlet. Goropius Becanus,* is of this Opinior, who will have the *Greek* γίγαντα, *a Giant,* to be of the *German* Original; as it were *Gi-gant,* or *Wi-gant,* i. e. *Wide-hand.*

*Of God the Father Almighty*] As before.

*From thence*] *From* is a Prepoſition, *p.* 94. *l.* 6. What a Prepoſition is, See *p.* 84. *l.* 16. It is here added to the Adverb *Thence,* p. 94. l. 16. *From* is here a ſort of *Expletive,* p. 179. l. 3. and 7. *Thence* is an *Adverb of Place,* and ſignifies as much as, *from that Place,* p. 159. l. 36. For *Hence, thence, whence,* in ſome Places they ſay, *Herence, Therence, Wherence:* But this manner of Expreſſion is not to be imitated.

*He ſhall come*] *He,* as before. *Shall* is a *Helping Verb,* p. 137. l. 9. It is thus formed, *I ſhall, thou ſhalt, he ſhall*; Plural, *We ſhall,* &c. *p.* 138. *l.* 18. *Shall* and *Will,* denotes the *Future Time,* or the *Time to come,* p. 138. l. 15. *Shall* in the Third Perſon, does here *Promiſe,* but ſometimes it *Commands* or *Threatens,* p. 139. l. 1. *Come* is a Verb; When two Verbs come together, the latter has the Prepoſition *to* placed before it, *p.* 164. *l.* 24. (This the *Latins* call the *Infinitive Mood*) but after the *Helping Verb,* (ſuch a one is *ſhall*) and ſome few other Verbs, the Prepoſition *to* is left out, *p.* 137. *l.* 9. *p.* 137. *l.* 12. 13, 14, 15. *Come* makes in the *Preter Time Came,* p. 149. *N. B. Come* is in *Saxon Coman, Cyman*; in *Dutch Komen,* in the *German Kommen.* This Infinitive Manner which we expreſs by ſetting the Prepoſition *to* before the Verb, the *Latins* did by the *Infinitive Mood,* the *Danes* by the ending *er*; the *Saxons* by the

the ending *an*; and the *Dutch* and *Germans* by the ending *en*.

*To judge*] Is the Latter of two Verbs, and therefore has the Preposition *to* placed before it, *p.* 164. *l.* 25. This is called the *Infinitive Manner*. *N. B.* But *Judge*, *to judge*, *judgement*, (as *French juge*, *juger*, *jugement*) are of *Latin* Original. *Deem* is more *Engliſh*, and *Doom* or *Dome*; as, *Domes-day*, the *Day of Judgement*; *Domes-day Book*.

*The Quick*] An Adjective, which is joined to its Subſtantive without any Difference of *Caſe*, *Gender*, or *Number*, p. 103. l. 31. *Men*, the Plural of *Man* is underſtood, *p.* 63. *l.* 11. *Quick* is now adays uſed chiefly to ſignify *Swift*, *nimble*, &c. but formerly (whence in the Creed it does now retain its antient Senſe) it more often, and now it ſignifies *Alive*; ſo that the *Quick* and *Dead*, is the *Living* and *Dead*. From *Quick*, comes the Verb *to Quicken*, p. 181. l. 18. But now for *Quick*, we generally uſe *Living* and *Alive*; the *Saxons* for *Quick* ſaid *Cuice*, *Cuce*, (for *Q* was not very uſual with them) the *Dutch Quick*; We ſay *Quick-ſilver*, *to pare the Nails to the quick*, &c.

*And the Dead*] As before.

*I believe in the Holy Ghoſt*] As before.

*The Holy*] As before.

*Catholick*] An *Aajective*, and ſignifies *General*, *Univerſal*. *N. B.* It is of a *Greek* Original *Catholicos*, in *Latin Catholicus*: The *Saxons* ſaid *Allic*, from *Alle*, *Ael*, whence our Word *All*.

*Church*] A Subſtantive. *N. B.* For which the *North Britains* ſay *Kirk*, the *Dutch Kercke*, the *Germans Kirch*, *Kirche*, the *Saxons Cyric*. All which are Contracted from the *Greek* κυριακὸς, *kuriakos*, κυριακὴ, *kuriake*, οἶκος, or οἰκία, *oikos*, or *oikia*, being underſtood.

*Communion*] A Subſtantive from the *Latin Communio*, for Words in *ion*, are made *Latin* by caſting away *n*; as, *Communion*, *Communio*, p. 203. l. 34.

*Of Saints*] *Of* is a Prepoſition. *Saints* is a Subſtantive of the Plural Number, which is made by adding *S* to the Singular *Saint*, p. 61. l. 8. It is put into the Plural Number, becauſe it is ſpoken of more than one *Saint*, p. 61. l. 6. *N. B. Saint*, comes from the *French* Word *Saint*, which from the *Latin Sanctus*, *Holy*.

*The Forgiveneſs*] A Subſtantive made from the Verb *Forgive*, by adding the ending *neſs*, p. 186. l. 1. Which ſort

of Words are often formed from Adjectives, but very ſeldom from Verbs.

*Of Sins*] *Sins* is the Plural of the *Subſtantive Sin*, and is made by adding *S*, *p.* 61. *l.* 8. *N. B.* The *Saxons* ſay *Sinne*, *Synne*; the *Dutch Sonde*, *Sunde*, the *Germans Sund*.

*The Reſurrection*] That is, the *Up-riſing*, or the *riſing again*; It is a Subſtantive from the *Latin Reſurrectio*, p. 203. l. 34. The force of *Re* in Compoſition, See *p.* 209. *l.* 1.

*Of the Body*] A Subſtantive from the *Saxon Bodige*.

*And the Life*] A Subſtantive. Hence comes the Verb to *Live*, p. 181. l. 15. Thence comes the Active Participle *Living*, p. 134. l. 13. and *Lively*, p. 183. l. 9. Alſo *Lifeleſs*, or *Liveleſs*, i. e. without *Life*, p. 182. l. 24.

*Everlaſting*] *It* is a Compounded Adjective, or a Word made up of the Adverb *Ever*, and the Participle *Laſting*, from the Verb *to laſt*, to continue or *abide*, and *to laſt*, comes from the Adjective *laſt*, p. 181. l. 3. Which is a Contraction of *Lateſt*, the Superlative Degree of *Late*, p. 109. l. 35. Life Everlaſting, and the Father Almighty for Everlaſting Life, and the Almighty Father: Where you ſee the Adjective is put after the Subſtantive, *p.* 104. *l.* 12. *N. B.* The *Saxons* for *Late*; *Later*; *Lateſt*, or *La'ſt*, ſay *Late*, *Lator*, *Latre*; *Lateſt*, *Latoſt*. The *Dutch* ſay *Laet*, and from their *Loteren*, *Leuteren*, comes our *Loiter*, to *delay*, to ſpend one's Time idly.

*Amen*] As before.

The *Creed* placed in the order of Conſtruction, or in the *Natural Order*, with the *Ellipſes*'s, or the Words that are left out.

*I believe in Allmighty God the Father* (the) *Maker of Heaven and Earth. And* (I believe) *in Jeſus Chriſt his only Son our Lord*; *who was conceived by the Holy Ghoſt*, (who was) *Born of the Virgin* Mary, (who) *ſuffered under* Pontius Pilate, (who) *was crucified*, (who was) *dead, and* (who was) *buried, He deſcended into Hell, He roſe again from the Dead* (People) (in or on) *the third Day*; *He aſcended into Heaven*; *And* (He) *ſitteth on the Right Hand of Allmighty God the Father*; *From thence He ſhall come to judge the quick* (People) *and the dead* (People). *I believe in the Holy Ghoſt*, (I believe) *the Holy Catholick Church*; (I believe) *the Communion of Saints*: (I believe) *the Forgiveneſs of Sins*: (I believe) *the Reſurrection of the Body*: *And* (I believe) *the Life Everlaſting*. Amen.

The

## The Fourth PRAXIS.

THIS *Praxis* is added to ſhew the Beauty of our Language, which has Words wherein is to be found a great Likeneſs or agreement in the Letters to the Thing ſignified: Likewiſe to ſhow the peculiar Force or Expreſſiveneſs of a great many ſingle Words, (*Page* 188. Chap. III.)

A certain *French Gentleman* praiſing the happineſs of his Native Language, which had Words which implyed a Likeneſs to the Thing ſignified: At the ſame time finding fault with the *Engliſh* Tongue, as not being able to do the like; He propoſed the following Verſes to Dr. *Wallis*:

*Quand un Cordier, cordant, vult corder une corde;*
*Pour ſa corde corder, trois cordons il accorde;*
*Mais, ſi un des cordons de la corde deſcorde,*
*Le cordon deſcordant fait deſcorder la corde.*

Which Dr. *Wallis* thus rendered into *Engliſh* Verſe, making uſe of the pure *Engliſh* Word *Twiſt* (contrary to the expectation of the *French Gentleman*) inſtead of the *French* Word *Cord.*

*When a Twiſter, a-twiſting, will twiſt him a twiſt;*
*For the twiſting of his twiſt, he three twines doth intwiſt;*
*But if one of the twines of the twiſt do untwiſt,*
*The twine that untwiſteth, untwiſteth the twiſt.*

Afterwards the *Doctor* added four Verſes more.

*Untwirling the twine that untwiſteth between,*
*He twirls, with his twiſter, the two in a twine;*
*Then, twice having twiſted the twines of the twine,*
*He twitcheth the twine he had twined in twain.*

Afterwards he added four more.

*The twain, that in twining, before in the twine,*
*As twins were intwiſted; he now doth untwine.*
*'Twixt the twain inter-twiſting a twine more between,*
*He, twirling his twiſter, makes a twiſt of the twine.*

# OF SPEECH:

## OR,

## *Of the Formation or Genuine Sound of all Letters: Written in* Latin *by the Learned Dr.* Wallis.

### SECT. I.

### *Of Speech and its Affections.*

EVERY body knows that *Words* joined together make *Sentences*, and that *Syllables* joined together make *Words*, and that *Letters* joined together make *Syllables: Sentences* alſo are again reſolved into *Words*, Words into *Syllables*, and *Syllables* into *Letters*. And ſeeing the *Analyſis*, or Reſolution of Words is terminated in the Letters, as it were in the firſt *Elements*, where the *Analyſis* or Reſolution can go no farther, (for which reaſon the Letters are called Στοιχεῖα, *Stoichia*, or *Elements* by the *Grecians*) *a Letter* may be ſaid to be a *Simple or uncompounded Sound in a Word, which cannot be divided into any more ſimple Sounds*. And it is generally marked by a particular Character. But if any had rather have it, that a Letter is not a ſimple Sound it ſelf; but a *Character* which marks a ſimple *Sound*; he is at liberty to enjoy his Opinion.

For

For the *Greek* Word Γράμμα *Gramma* comes from Γράφω *Grapho*, a Word which ſignifies *to write*, and the *Latin* Word *Litera a Letter*, comes either from *Lineando*, as *Scaliger* will have it, or, as the Word *Linea a line* does, from *Linendo*; ſo that both ſignify that which is written or marked on Paper.

But if there be any *Character* that does not entirely expreſs a ſimple Sound, but a Sound compoſed or made up of two or more Sounds, and may be reſolved into as many Sounds; we cannot ſo properly call that Character a *Letter*, as an *Abbreviation of ſeveral Letters*, or a Contraction of Letters into one Note or Mark, containing in it ſelf ſo many Letters as its Power contains ſimple Sounds. This is plain and evident, from the *Latin* &, *X*, the *Greek* Ξ, Ψ, ϛ, the *Hebrew* ץ, and others, for they are compoſed of *Ct*, *Cs*, Κϛ, Πϛ, Στ, ΟΥ.

On the other Hand, a ſimple Sound, altho' it be written perhaps by different Characters, is to be reckoned but as one Letter. For *Th*, *Ph*, are as well as Θ, Φ, but ſimple Letters.

The chief Inſtruments of Speech are the Lungs, the Larynx, or Top of the Windpipe, with all the Parts adjacent, *Aſpera Arteria* or Windpipe, alſo the Tongue, Noſtrils, the Lips, and the ſeveral Parts of the Mouth.

The Breath or inſpired Air, which does as it were furniſh the Matter of the Voice or Speech, is blown from the Lungs through the Windpipe. For from the various Colliſion (ſtriking together) of this Air or Breath, ariſes the Variety of Sounds, both as to their *Tones* and *Articulation*. And this Variety of Sounds comes not from the Lungs, but from other Cauſes, as we ſhall ſhow afterwards. For all the Variation that Sounds receive from the Lungs, is only according to the greater or leſſer Force, with which they ſend out the Breath, by which the Voice becomes more or leſs ſtrong and ſonorous or loud. For the Lungs perform in Speech, what the Bellows do in an Organ.

The Variety of Tones, as far as they relate to Gravity or Acuteneſs, that is, are flat or ſharp, ariſes from the *Aſpera Arteria* or Windpipe. For as in a *Tube* or *Flute*, ſo in the *Windpipe*, the longer and ſmaller it is, the *Tone* will be ſharper, or ſmaller, and the larger and ſhorter it is, the graver and bigger will be the *Tone*. Hence proceeds, at leaſt in ſome Meaſure, the Variety of Tones in the Voices of ſeveral Men, or even of the ſame Man in the different Ages of his Life:

But this Variety of Tones, ariſes chiefly from the *Larynx* or Knot of the Throat. For, as the ſmall Cleft or Chink of the *Larynx*, doth more or leſs open, the *Tone* of the Voice is more Grave or Flat, or Acute and Sharp. And this is the Seat of all Muſical Modulation.

From the ſame Place or Seat we muſt fetch the Reaſon of the Difference between a *ſoft Whiſper* and loud or *open Talk*. For if in ſpeaking, we make a tremulous Concuſſion of the *Larynx* and *Windpipe*, it produces by reaſon of their extenſion, open or loud ſpeaking; but when the *Larynx* and *Windpipe*, are leſs ſtretched, and more cloſe, that Sound is commonly called *Whiſpering*.

But all the Letters are not capable of this Diverſity or Difference of Sound, but only thoſe which we call Vowels, Semivowels or Half-Vowels, half-mutes, and ſuch as come from half Mutes: For *P*, *T*, *C*, (or *K*) and their Aſpirates, never admit of that Concuſſion, nor is their Sound in open *Speech*, different from what it is in a Whiſper.

To this Seat we may refer Hoarſeneſs, often the Companion of a Catarrh, which hinders that Concuſſion of the *Larynx* and the *Windpipe*.

The Articulation of Words, or the Formation of the ſeveral Letters, then begins, after that the Breath has paſſed the *Larynx*: And is almoſt wholly performed by the Noſtrils, Mouth, Tongue and Lips.

But of the Letters, ſome are called Vowels, others Conſonants.

## SECT. II.

### *Of the* Vowels.

IF we judge by, or regard the Characters only, the Number of *Vowels* is not the ſame among different Nations. But it is generally granted, that there are more Sounds of Vowels, than there are Characters to expreſs them by. I therefore am of Opinion, that they ought to be diſtinguiſhed into theſe three Claſſes, *Guttural* or Throat Sounds, *Palatine* or Sounds of the Palate, and *Labial* or Sounds

Sounds of the Lips; as they are formed or made by the Throat, the Palate, or the Lips. To which the ſame Number of *Arabian* Vowels, *Phatha*, *Kezra*, *Damma* do anſwer, and which are formed in the ſame Seat or Parts: Alſo the three *Hebrew* Letters ו *Vau*, י *Jod*, א *Aleph*, which they call *Matres Lectionis*; and it is believed that they formerly, before the Invention of the Points, ſupplyed the place of all the Vowels.

But if we reckon the Number of Vowels, (as we ought to do) according to the Number of Vocal Sounds, as they are now adays Sounded, their Number will be Nine, *viz.* Three in the *Throat*, three in the *Palate*, and as many in the *Lips*, according to the threefold manner of opening the Mouth in thoſe ſeveral Seats or Places, that is, by a *larger*, *middle*, or *leſs* degree of opening it. The *Guttural* or *Throat* Letters are formed in the top or upper part of the *Throat*, or in the lower part of the *Tongue* and *Palate*, by a moderate Compreſſion of the Air or Breath.

And if the Breath goes out with a larger or wide opening of the Mouth; the *German a*, or the open *o* is formed. Neither do the *Germans* alone, but the *French* and ſome other Nations, moſt commonly pronounce their *A* with the ſame Sound. The *Engliſh* expreſs that Sound, when ſhort, by ſhort *E*; but when it is long, by *au* or *aw*, but very ſeldom by *A*. For, in *fall*, *folly*; *call*, *collar*; *laws*, *loſs*; *cauſe*, *coſt*; *aw'd*, *odd*; *ſaw'd*, *ſod.l*; and in many ſuch like Words, there is the ſame Sound of the Vowels heard in both Syllables, only in the firſt it is long, and in the laſt the Sound is ſhort.

In this ſame Place, but with a more *moderate* Opening of the Mouth, is formed the *French E* Feminine, with an obſcure Sound. Nor does the Formation of this Vowel differ, any other Ways, from the Formation of the foregoing open *A*, than that the Mouth is more contracted in this, than in the former, but leſs than in the Formation of the following Vowel *O*.

This Sound the *Engliſh* ſcarce any where own, unleſs when the ſhort Vowel *E* immediately preceeds the Letter *R*; as, *Vertue*, *liberal*, *liberty*, &c. And this is thus ſounded, not becauſe it ought to be ſo, but becauſe it can ſcarce be pronounced otherwiſe; for one may, if it can be done without Trouble, pronounce *E* there, with a brisk or Maſculine Sound.

In

In the ſame Seat, but with a leſs opening of the Mouth is formed *o* or *u* obſcure: It differs from the *French e* Feminine, only in this, that the Mouth being leſs opened, the Lips come nearer together. The *French* have this Sound in the laſt Syllable of the Words *Serviteur*, *Sacrificateur*, &c. The *Engliſh* do moſt commonly expreſs this Sound by ſhort *u*; as in *turn*, *burn*, *dull*, *cut*, &c. And ſometimes pronouncing after a careleſs manner, they expreſs this Sound by *o* or *u*; as in *Come*, *ſome*, *done*, *company*, *Country*, *couple*, *covet*, *love*, &c. In ſome others, to which they ought to give another and more juſt Sound. The *Welſh* generally mark this Sound by *y*, only that they Sound this Letter in the laſt Syllables of Words as *i*.

The *Palatine* Vowels are formed in the *Palate*; the Air or Breath being moderately compreſſed between the middle of the *Palate* and *Tongue*: Namely when the Hollow of the *Palate* is made leſs, by the Elevation, or Raiſing of the middle of the Tongue, than it is in the Pronunciation of the *Guttural*, or *Throat* Letters. And theſe are of three Sorts, according as the ſaid Hollow is enlarged or leſſened: Which Diverſity or Difference may be made two ſeveral Ways. Either by contracting the Mouth, the Tongue remaining in the ſame Poſture; or by lifting up the Middle of the Tongue higher, to the Fore-Parts of the Palate, the Mouth or Lips remaining in the ſame Poſture or Poſition: But it is the ſame Thing which way ſoever you do it, or if you do it both Ways.

The *Engliſh* ſlender *a*, is formed or made, by a greater Opening of the Mouth; as in *Bat*, *bate*; *Pall*, *pale*; *Sam*, *ſame*; *Dam*, *dame*; *Bar*, *bare*; *Ban*, *bane*, &c. This Sound differs from the flat or open *A* of the *Germans*, in this Reſpect, that the *Engliſh* raiſe up the Middle of the Tongue, and ſo compreſs the Air or Breath in the Palate; but the *Germans* depreſs or keep down the Middle of the Tongue, and ſo compreſs the Breath or Air in the Throat. The *French* expreſs this Sound, when *E* goes before *M* or *N* in the Syllable, as in *Entendment*, &c. The *Welſh* pronounce their *A* with this Sound. In the ſame Seat, but with a moderate or leſſer opening of the Mouth, is formed the *French E* Maſculine, with a brisk and ſharp Sound, as the *Engliſh*, *Italians*, *Spaniards*, and others, are uſed to pronounce this Letter. For it has a middle Sound, betwixt the foregoing Vowel (ſlender *A*) and that (ſlender *I*) which will immediately

diately follow to be ſpoken of. The *Engliſh* expreſs this Sound, not only by *E*, but alſo when it is made long, by *Ea*, and ſometimes by *Ei*; as, *The*, *there*, *theſe*, *ſell*, *ſeal*, *tell*, *teal*, *ſteal*, *ſet*, *ſeat*, *beſt*, *beaſt*, *red*, *read*, *receive*, *deceive*.

But the Words written with *ea*, would be more rightly pronounced, if to the Sound of *e* long, the Sound of the *Engliſh a* moſt rapidly pronounced, were added; as it is very probable they formerly were, and as they are ſtill in the *Northern* Parts. And thoſe Words which are written with *ei* might be more rightly pronounced, if the Sound of each Letter were mixt in pronouncing.

In the ſame Seat, but yet with a leſſer Opening of the Mouth, is formed ſlender *I*, which is very common among the *French*, *Spaniards*, *Italians*, and moſt other Nations. This Sound, when ſhort, the *Engliſh* expreſs by *I* ſhort; but when it is long, they write it for the moſt Part, by *ee*, oftentimes by *ie*, and alſo by *ea*; as in *ſit*, *ſee't*, *fit*, *feet*, *fill*, *feel*, *field*, *ſteel*, *ill*, *eel*, *in*, *Inne*, *ſin*, *ſeen*, *friend*, *fiend*, *near*, *dear*, *hear*, &c. Altho' ſome of thoſe Words that are written with *ea*, would be better written with *ee*, and others with *a* Maſculine, adding to it the Sound of ſlender *A*, very rapidly, or ſwiftly pronounced. The *Welſh* expreſs this Sound not only by *I*, and in the laſt Syllable by *Y*, but alſo by *U*, which Letter they always pronounce with this Sound, and they expreſs the Diphthongs *au*, *eu*, like *ai*, *ei*.

The *Labial* or Lip Vowels, are made in the Lips, being put into a round Form or Shape; the Breath being there moderately compreſſed. There are alſo three different Sorts of theſe Vowels, as of the former.

The round O is formed by a greater Opening of the Lips, with which Sound moſt People pronounce the *Greek* Ω. The *French* give this Sound to their *Au*. The *Engliſh* alſo, do almoſt always thus pronounce their long *o* or *oa*, (the as it were not being now adays ſounded in pronouncing, and of which we may paſs the ſame Judgement, as we have juſt now paſſed, concerning *ea*) as, *one*, *none*, *whole*, *hole*, *coal*, *boat*, *oat*, *thoſe*, *choſe*, &c. But when *o* is ſhort, it is moſt commonly expreſſed by open *e* (of which above) but very ſeldom by round O.

In the Lips alſo by a moderate or middle Opening, is formed the fat or groſs *U* of the *Germans*, which Sound is uſed by the *Spaniards*, *Italians*, and ſeveral other Nations.

The

The *French* expreſs this Sound by *ou*; the *Welſh* by *w*; the *Engliſh* for the moſt Part, by Oo, and but now and then by *u* or *ou*; as, *foot, ſhoot, full, fool, pull, pool, good, ſtood, wood, woo'd, mood, mourn, courſe, ſource, could, would, ſhould,* &c. But *doe, goe, move,* &c. are better pronounced by round O, than by the groſs or fat *u*.

In the ſame Seat or Place, but with a yet leſſer Opening of the Mouth, is formed ſlender *u*; well known both to the *Engliſh* and *French*. The *Engliſh* every where pronounce their long *u* with this Sound, and ſometimes *eu* and *ew* are thus pronounced, which would be better pronounced, by preſerving the Sound of *E* Maſculine: As, *Muſe, Tune, Lute, dure, mute, new, brew, knew,* &c. Foreigners would learn the Sound of this *u*, if they endeavoured to pronounce the Diphthong *iu*, namely by putting the ſlender *I* before the Letter *u* or *w*, as in the *Spaniſh* Word *Ciudad*, which ſignifies a *City*: But this is not entirely the ſame Sound, tho' it comes very nigh to it; for *iu*, is a compounded Sound, but the *Engliſh* and *French u*, is a ſimple Sound. The *Welſh* commonly expreſs this Sound by *iw, yw, uw*; as in *Lliw, Colour*; *Llyw, the Rudder of a Ship*; *Duw, God*; and in a great many other Words.

I acknowledge theſe nine Sounds to be Vowels, but I do not know any more: For the *Engliſh* broad *I*, I do not reckon to be a ſimple Sound; yet I do not deny, but that there may be among ſome Nations, or that Poſterity may diſcover; more Vocal Sounds, or Sounds of Vowels, in each Seat of the Voice, than thoſe three Sorts that I have taken Notice of: And ſo it is poſſible that there may be ſome intermediate Sounds, ſuch perhaps as the *French e* Neuter is, when betwixt the *Palatine* Vowels ſlender *a* and *e* Maſculine. For the Meaſure of the Aperture or Opening of the Mouth, is like a continued Quantity, which is diviſible *in infinitum*. For as in the Numbring of the Winds, at firſt they reckoned but *four*, afterwards *twelve*, and now at laſt they reckon *Thirty two*: So likewiſe, whereas the *Arabians*, and perhaps the Antient *Hebrews*, numbered but *three* Vowels, that is, *one* in each Seat, we do now plainly obſerve three Vowels in each Seat, which may plainly be diſtinguiſhed from one another; and who knows, but that Poſterity may mix or place many intermediate Sounds among theſe.

But

But all theſe Vowels are capable of being made *long* or *ſhort*, and hence ariſes the difference of Quantity in *long* and *ſhort* Syllables: Altho' ſome of theſe are very ſeldom made *long*, as obſcure *o* and *e* Feminine; others are very ſeldom made ſhort, as round *o*, and ſlender *u*, at leaſt in *Engliſh*.

But the *Conſonants* alſo are capable of being made *long*, eſpecially thoſe that come neareſt to the Nature of Vowels, except *p*, *t*, *k*, or hard *c*, which are entirely Mute; neither do they make any Sound of themſelves, but only modify [Proportion, or give meaſure] to the Sound of the foregoing or following Vowel.

## SECT. III.

### *Of the Conſonants.*

AS we have divided the Vowels into three Claſſes or Ranks, ſo we have made a threefold Diviſion of the Conſonants, namely into *Labial*, or *Lip* Conſonants, *Palatine* or *Palate*, *Guttural*, or *Throat* Conſonants, as they are formed or made in the *Lips*, the *Palate*, or *Throat*: Namely while the Breath being ſent from the *Lungs*, is *intercepted* in theſe Seats or Places, or at leaſt is very ſtrongly *compreſſed*.

But it is alſo remarkable, that there may be obſerved a threefold *Direction of the Breath*. It is; 1. Wholly directed *to the Mouth*, that is, it ſeeking a Paſſage, *or going out by the Lips*: Or, 2. It is almoſt wholly directed *to the Noſtrils*, and ſeeks a Paſſage out thence: Or laſtly, *this Direction of the Breath is*, as it were equally divided betwixt the *Mouth* and the *Noſtrils*. But I believe this Diverſity of the Direction of the *Breath*, does wholly Proceed from the various Poſition of the *Uvula* [or the Piece of Fleſh that ſhuts the *Wind-pipe*.]

Since therefore the *Breath* being ſent out after this threefold manner, may be perfectly intercepted thrice in each of theſe three Seats; there are Nine different Conſonants which derive their Original from them, and which for that reaſon we ſhall call Primitive, or *Cloſed* [ſhut] Conſonants: But

if

if the *Breath* be not perfectly intercepted in theſe Seats, but only more ſtraitly compreſſed, finding out a Paſſage tho' with ſome difficulty, there are formed the Sounds of divers other Conſonants, according to the various Manner of Compreſſion, which Conſonants we ſhall call Derived or *Open* Conſonants.

If the *Breath directed through the Mouth to the Lips*, be intercepted thro' the Cloſing of the *Lips*; the Letter *P* is formed, the *Greek* Π; and the *Hebrew Pe*; the *Arabians* have not this Letter, but ſubſtitute or put in its place either *Be*, or *Phe*; the *Perſians* beſides this *Phe* of the *Arabians*, have alſo their *Pe*, which they diſtinguiſh from *Be*, by putting three Points under it. But if the *Breath* reaches not the *Lips*, but be wholly intercepted in the *Palate*, or which is all one, to the Roots of the Upper Teeth, the Conſonant *T* is formed; the *Greek* T; the *Hebrew Teth*; and the *Arabian Te* or *Ta*. But if the *Breath* does not reach ſo far, but be intercepted at the Top of the *Throat*, the hinder part of the *Tongue* being moved to the hinder part of the *Palate*, *k* or hard *c* is formed, and the *Greek k*; the *Hebrew Caph* and *Koph*; the *Arabian Keph* and *Caph*. And with this Sound the *Welſh* always pronounce their *c*. But we call theſe three Conſonants abſolute or meer *Mutes*, becauſe they make no Sound of themſelves, nor indeed can make any, for the *Breath* can no way get into the free Air, for it has no Paſſage either to the *Noſtrils*, or by the *Mouth*.

If the *Breath equally divided between the Noſtrils and the Mouth*, be intercepted by the cloſing of the *Lips*, the Conſonant *b* is formed; the *Greek Beta*; the *Hebrew Beth*, with a *Dageſh*; the *Arabian Be*. If the *Breath* thus equally divided be intercepted in the *Palate*, *D* is formed; the *Greek Delta*; the *Hebrew Daleth*, with a *Dageſh*; the *Arabian Dal*; as alſo *Da* and *Dad*. But if the *Breath* be thus intercepted in the *Throat*, that is, between the hinder part of the *Tongue* and *Palate*, *G* is formed; the *Greek Gamma*, the *Hebrew Gimel* with a *Dageſh*; the *Arabian Gain*, not *Jim*, tho' that Letter has ſome Affinity with it. The *Welſh* do always give this Sound to their *g*. And theſe Conſonants I call *Half-Mutes*; for they make but a little Sound in the *Noſe*, which can be heard by it ſelf without the help of the Sound of any other Letter.

But if the whole *Breath*, or the greater Part of it be directed to the *Noſtrils*, ſtriking in its Paſſage the Air that remains

mains in the Hollow of the *Mouth*, the *Lips* being juſt cloſed, *M* is formed; the *Greek My*; the *Hebrew Mem*; the *Arabian Mim*. But if this Cloſing be made in the fore-part of the *Palate*, *N* is formed, the *Greek Ny*; the *Hebrew* and *Arabian Nun*. But if this Cloſing be in the hinder part of the *Palate*, that Sound is formed which the *Greeks* expreſs by Γ *Gamma*, before K, γ, χ, ξ; And the *Latins* of old by *g*; as, *Agchiſes*, *agceps*, *aggulus* for *Anchiſes*, *anceps*, *angulus*; as, *Priſcian* and *Varro* affirm. But now *n* is written before thoſe Conſonants, eſpecially in the ſame Syllable; namely *k*, *g*, *x*, alſo *c*, *g*, *ch* pronounced with a hard or natural Sound. For the Sound of *n* in *thin*, *Sin*, *in*, differs from that in *thing*, *think*, *ſing*, *ſingle*, *ſink*, *ink*, *lynk*, &c. Alſo *n* has a different Sound in *hand*, *band*, *ran*, from what it has in *hang*, *bank*, *rank*, &c. And in the ſame Words the Sound of this Letter is varied, according to the diviſion of the Syllables: For *n* has a different Sound in *Lon-ger*, *ſtron-ger*, *an-ger*, *drin-ker*, *in-gruo*, *con-gruo*, from what it has in *Long-er*, *ſtrong-er*, *ang-er*, *drink-er*, *ing-ruo*, *cong-ruo*. Alſo, while ſome pronounce *in-quam*, *tan-quam*, *nun-quam*, &c. others pronounce them as if written *inq-wam*, *tanq-wam*, *nunq-wam*, or *ink-wam*, *tanq-wam*, *nunc-wam*. In the former Words when *n* is Sounded, the Extremity of the Tongue always ſtrikes the fore-part of the Palate near the Roots of the Upper Teeth; but in the latter, the ſame Extremity of the Tongue rather bends to the Roots of the Lower Teeth, but the hinder part of the Tongue is raiſed to the hinder part of the Palate, and there intercepts the Sound; for it is formed in the Mouth after the ſame manner as *G*, but it has the ſame direction of the Breath with *n*. And this is the Sound, if I am not miſtaken, with which many would have the *Hebrew* נ (*Ghnajin*) pronounced, when they teach us to pronounce it by *ng*, *ngh*, *gn*, *nghn*, &c. whereby they imply a ſort of Sound, which does not perfectly agree either with *n* or *g*, but has ſomewhat that is common to both. And I do not know whether the *Spaniards* mean the ſame Sound or not by their *n* with the Mark over the Head.

I call theſe three Conſonants *Half-Vowels*, becauſe they have a greater Sound, than thoſe which we called *Half-Mutes*.

But theſe nine Conſonants, that I have treated of, are formed by a total interception of the Breath, ſo that it has

no Paſſage thro' the Mouth: For which reaſon we have called them *Cloſed Conſonants.* But *if the Breath ſtraitly preſſed, find a Paſſage or way out, tho' with ſome difficulty,* the ſame formation remaining, thoſe Conſonants are formed which we call *open* ones, which are the *Aſpirates* of all thoſe, except the *Half-Vowels* from whence they are derived: But the more *Subtle* and *Thin* Conſonants are formed, if the Breath goes out by an oblong Chink; but the more *Groſs* or *Fat* are formed, if the Breath goes out as it were by a round Hole. But they are referred to the ſame Claſſes or Sorts with the *Cloſed* ones their Primitives, to which they have an Affinity, or are near a-kin. But I ſubjoin or add no Aſpirate Letters to the *Half-Vowels*; not that there is no Sound when the Breath breaks from one in pronouncing them, but becauſe that Sound has not as yet, as far as I can diſcover, obtained a place in the Number or Liſt of Letters: For it either expreſſes the *Lowing* of an Ox, or the *Sighing* of a Man; the firſt, if it be made in the Lips, but the laſt, if in the Palate or Throat.

When we are going to pronounce the Letter *P*, if the Breath eſcape the Mouth, then is formed its Aſpirate *F* or *Ph*; that is the *Grecian* Φ, the *Arabian* and *Hebrew Phe*, and the *Welſh ff*. Neither does it much matter whether the Breath goes out by a little Chink or a round Hole. Tho' that way a Sound more *ſubtil* and *fine*, and this a more groſs one be heard; yet the Difference is ſo little between them, that I believe they are in no Language diſtinguiſhed by diſtinct Letters.

In our going to pronounce *B*, if the Breath go out by a *Chink* it forms the *Engliſh V* Conſonant, and the *Hebrew Beth*; the *Spaniards* alſo, ſometimes give the ſame Sound to *B*, pronouncing the Letters *V* and *B* promiſcuouſly, or one for the other. The *Welſh* expreſs this Sound by *F*, as they did the foregoing one by *Ff*. The *Engliſh-Saxons* either had not this Sound, or wrote it by *F*, for they uſed no *V* Conſonant, and they wrote many Words with *F*, as the *Engliſh* did after them, for ſome Ages, which are now written with *V*, as well as thoſe that are now written with *F*; as, *Gif*, *Heofon*, &c. which are now written *give*, *Heaven*. The *Arabians* and *Perſians* have not this Sound, but the *Turks* pronounce their *Vaw* with this Sound; and as ſome do the *Hebrew Vau*, which ſome think more properly pronounced as the *Arabians Waw* or *W*. And I don't doubt,

doubt, but that the *Eolic Digamma* had the ſame Sound; for before the *Greeks* had the *Character* Φ, there was no need for the Invention of a new one, to expreſs the ſame Sound. Beſides, *Priſcian* owns, that the *Latins* formerly pronounced *F* after the ſame Manner; namely with the ſame Sound with which, afterwards, the *V* Conſonant was pronounced; ſo that at laſt, the Sound of the Letter *F*, paſſed to the Sound of Φ or *ph*.

But if the Breath goes out thro' a round Hole, that is, the Cheeks being contracted, and the Mouth made round, the *Engliſh W* and the *Arabian Waw* is formed. With which Sound many would have the *Hebrew Vau* to be pronounced. But the *German W* if I am not miſtaken, has a Sound compounded of this and the former Letter; that is, by placing that before this, ſo that what the *Germans* would write with *Wa*, the *Engliſh* would write *Vwa*. This Sound does not much differ from the *Engliſh Oo*, the *French Ou*, the *German U* very rapidly pronounced, for which Reaſon it has been reckoned by ſome as a Vowel, when it is really a Conſonant, altho' it is very near a-kin to a Vowel. The *Welſh* write that Vowel, as well as this Conſonant with the ſame Character *W*; that is, when it is a Vowel it has an Accent over the Head of it, and is ſounded long; otherwiſe it is often taken for a Conſonant, and is pronounced ſhort; as, *gwydd*, (a Word of two Syllables) *a gooſe, gwy"dd places ſet with Trees* (which is a Word of one Syllable) *gw'yr crooked, gwy"r Men*. In *Latin* Words, as often as this Sound is added to the Letters *ſ, q, g*, as in *ſuadeo, quando, lingua*, &c. it is reckoned by moſt People as a Vowel, and even by thoſe Perſons, who are for making it a Conſonant in theſe *Engliſh* Words *wade, perſwade, ſwade*, &c. and yet the Sound is the very ſame in both Places. But in the Diphthongs *au, eu, ou*, rightly pronounced, the ſubjoined or added Vowel, is no other than this very Conſonant: Of which Matter our *learned* and *Acute Gataker* may be conſulted in his Treatiſe *De Bivocalibus*, or *Of double Vowels*.

But when the ſame famous Perſon aſſerts, as ſeveral other great Men do, that the *V* Conſonant of the *Latins* was formerly always pronounced with the ſame Sound, as it is now in ſome Nations pronounced: I do in ſome Meaſure, aſſent to or believe it; that is, in ſome particular Words: But that it had the ſame Sound in all Words, is what I

durſt by no Means affirm. For I am rather enclined to believe, that both Sounds, not only the modern, but the antient Sound was affixed to the ſame Character; that is, that ſome Words were ſometimes promiſcuouſly pronounced, in different Places, and by different Perſons: And I am more particularly induced to think ſo, becauſe I ſee that ſeveral *Latin* Words which are written with *V* are when tranſlated into *Greek*, written with *β Beta*, and ſometimes with *ου ou*, and this formerly prevailed. For I ſee no Reaſon, to give an Inſtance, why *Flavius* ſhould be written in *Greek*, and that always, Φλαύιος rather than Φλάβιος, and the ſame may be ſaid, of a great many other Words, unleſs the Conſonant *V* ſhould come nigh to the Sound of the *Eolic Digamma*: Eſpecially, ſince it is agreed upon, that the *V* Conſonant in many Words, had its Origin from the *Eolic Digamma*. For who can aſſign any other Reaſon why in the *Latin* Words, *video, vis, veſper, vinum, venter, veſtis, veſcor, Venetus*, &c. there ſhould be the *v* Conſonant, which in the *Greek* Words, εἶδω, ἶς, ἑσπερος, οἶνος, ἔντερον, ἕδνα, ἐδέω, Ἕνετος, does not appear; only that the *Eolians* were wont to prefix the *Digamma* to this Sort of Words? Neither need any Body wonder, that the *Latin* Tongue, which was then their *Mother Tongue*, ſhould ſhare the ſame Fortune with other *Mother Tongues*; namely, that the Pronunciation of the ſame Letter, is not every where regular and conſtant. And perhaps the Sound of the *Hebrew Vau*, was not every where the ſame, therefore in *Greek* we read Δάβιδ, not Δαυίδ. But this is evident as to *Shin. Judg.* 12. 6.

But when we are about to pronounce *T*, if the *breath* goes out very groſsly or thick, and as it were by a *hole* the *Greek* Θ *Theta* is formed, the *Hebrew Thau*, the *Arabian The*, that is the *Engliſh Th* in the Words *thigh, thin, thing, thought, throng*, &c. The *Anglo-Saxons* formerly expreſſed this Sound by the Note *þ*, which they called *Spina*, or *The Thorn*. The *Welſh* always write it by *Th*.

But if the Breath go more ſubtilly or thinly out of the Mouth, and as it were by a Chink, that Part of the Tongue which is next to the Extremity, being lifted up, that the Breath, may as it were be flatted or thined, and preſſed into a wider, but leſs groſs or thick Form, the *Greek Sigma* is formed, the *Hebrew Samech* and *Sin*, the *Arabian Sin* and *Sad*; the *Latin* and *Engliſh S*, that is pronounced with a ſharp

a ſharp and hiſſing Sound, as in the Words *yes, this, us, thus, hiſs, leſs, ſend. ſtrong*, &c. With this Sound we alſo pronounce ſoft *C*, that is, before *E, I, Y*; as in, *grace, mercy, peace, ſince, principal*, &c. The *French* ſometimes pronounce *C with the ſame ſound before the other Vowels, but then they* commonly *mark* it with *a Tail*, as in Garçon *a Boy*, &c.

But when we would pronounce the Letter *d*, if the Breath break in a groſſer manner, and as it were by a Hole, then the *Arabian Dhai* is formed, the *Hebrew Daleth*, and the ſofter *D* of the *Spaniards*, that is, as that Letter is pronounced in the Middle and End of Words; as in *Majeſtad, Trinidad*, &c. The *Engliſh* write this Sound as they do another, which we have named a little above, that is by *th*, as in the Words *thy, thine, this, though*, &c. The *Saxons* formerly wrote that Sound by ↄ, but this by D, ð, as it is evident from their Writings, tho' they ſometimes confounded theſe Characters; but in following Ages the *Engliſh* made uſe of the ſame Character *p* for both Sounds, which by degrees degenerated into *y*, which is ſeen in a great many Manuſcripts in thoſe Words which are now written with *th*. And hence came the faſhion, which now often prevails of writing the Abbreviations *ye, yt, yu*, for *the, that, thou*, &c. The *Welſh* expreſs the former Sound by *th*, the latter by *dd*, only ſome will have it that it had better be written with *dh*, but they have not been able to get this old manner altered. But we, as has been ſaid, write each Sound indifferently with *th*: But erroneouſly, ſince neither of them is a compounded Sound, but manifeſtly a ſimple one, differing almoſt in the ſame manner from the Sounds of the Letters *t* and *d*, as *f* and *v* do from the Sounds of *p* and *b*. But I acknowledge that by the ſame reaſon, that *ph* is written for *f*, *bh*, *th* and *dh*, might be alſo written: That is, that the Affinity or Relation, and the Derivation of the Aſpirate Letters might in ſome part be ſhewn. But it is plain from the following Words, that the genuine Sound compoſed of theſe Letters, is different from the Sound of the Aſpirate Letters; as, *Cob-ham, Chat-ham, Wit-ham, Mait-ham, Wad-ham, Wood-houſe, Shep-herd, Clap-ham, Meſs-ham*, &c. And ſo we find quite different Sounds in *Oc-ham, Block-head, Hog-herd, Cog-hill, Houſ-hold, Dis-honour, Mis-hap, Dis-honeſt, Dis-hearten, Mas-ham, Caus-ham, Wis-heart*, &c. than in thoſe Words which we com-

monly write with *ch*, *gh*, *ſh*: But the *French*, the *Dutch*, and ſeveral others, do not at all, or very little, pronounce either of thoſe Sounds which we write with *th*: And while the *French* endeavour to pronounce it, they ſay *t*, the *Dutch d*, and ſome others *s*. Yet it is not difficult to pronounce theſe genuine Sounds, if a Perſon will be pretty careful to obſerve the manner of their Formation: For all the Parts of the Formation are the ſame as if we were going to pronounce *t* and *d*, only here we ſuffer the Breath to go out of our Mouths, but in *th*, &c. we do not: We ought alſo to take care that we do not, thro' want of Attention let the Part of the Tongue next to the Extremity of it riſe a little, and ſo form the Letters *s* and *z*, for as *s* is to *t*, ſo is *z* to *d*, as we ſhall now ſhow you.

But if when you are going to pronounce *d*, you extrude or let out the Breath in a more *Subtle* manner, as it were by a Chink, the Part next to the Extremity of the Tongue being to that end raiſed, or lifted up, the *Latin z* is formed the *Greek* ζ, the *Hebrew Zain*, the *Arabian Ze*, which Sound the *Engliſh* expreſs by their *z*; but they as well as the *Freneh* ſometimes give the ſame Sound to *s*, eſpecially when it comes between two Vowels, and at the end of a Word; as in *Pleaſure*, *Eaſe*, *Laws*, &c. And when a *Noun* having hard *s* in the laſt Syllable becomes a *Verb*, then this *Verb* is pronounced with ſoft *s*, that is with *z*; ſo a *Houſe*, a *Louſe*, a *Mouſe*, a *Price*, *advice*, *cloſe*, *Braſs*, *Graſs*, *Glaſs*, *Greaſe*, a *Fleece*, end in hard *s*; but to *Houſe*, to *Louſe*, to *Mouſe*, to *Priſe*, to *adviſe*, to *cloſe*, to *braze*, to *fleeze*, &c. are pronounced with ſoft *s* or *z*. But there are alſo other Letters that have an Analogous or like manner of ſoftening: For from the Nouns, *Wife*, *life*, *ſtrife*, *half*, *calf*, *ſafe*, *breath*, *cloth*, pronounced with a harder Sound, come the *Verbs* to *Wive*, to *live*, to *ſtrive*, to *halve*, to *calve*, to *ſave*, to *breathe*, to *clothe*. The *Italians* ſometimes pronounce *z* very ſtrong, eſpecially when it is doubled, like the *Hebrew Tzaade*, or *tz*: This Sound ſome People alſo give to *Latin* Words when *t* comes before *i*, another Vowel following; as for *Piazza*, *Venetia*, they pronounce *Piatza*, *Venetzia*, &c.

We may add to the Letter *d*, or if you pleaſe to *n*, two other Letters formed in the ſame Seat, that is in the Palate, *viz*. *l* and *r*. I chuſe rather to join theſe Letters to *d* and *n*, than to the Letter *t*, by reaſon of the Concuſſion of

of the *Larynx* or *Wind-pipe*, and the Emiſſion of the Breath to the Noſtrils in their Pronunciation, of which the Letter *t*, and all that come from it, are utterly incapable. But if when you are about to pronounce *d* or *n*, you gently ſend out the Breath from one or both ſides into the Mouth, and by the Turnings of the Mouth to the open Lips, with a trembling of the Tongue, then the Letter *L* is formed. And the Sound of this Letter, if I am not miſtaken is the ſame in all Languages, as the *Hebrew Lamed*, and the *Greek Lambda*.

But the *Welſh* have another and ſtronger, tho' a kindred Sound to this, which they write with a *ll*, to diſtinguiſh it from that of the ſingle *l*, by the Breath being much more forcibly preſſed into the Mouth, whereby is formed a very frothy Sound, as it were compounded or made up of it. But this Sound, as far as I know, no other Nation has, unleſs perhaps the *Spaniards*.

The Letter *r*, which is commonly called the Dog Letter, is alſo formed in the Palate; that is, if when you are about to pronounce *d* or *n*, the Extremity of the Tongue, being turned inward, by a ſtrong and frequent Concuſſion, beats the Breath that is going out; from which Struggle that harſh or rough Sound of the Letter *r* is formed. And the Sound of this Letter is the ſame among all Nations: That is, as the *Hebrew Reſh*, and the *Greek* ρ. The *Welſh* frequently ſubjoin *h* to this Letter, and their *rh* anſwers to the *Greek* ῥ *Aſpirated*. They ſay that the *Americans* bordering on *New-England*, or at leaſt a great Part of them, cannot pronounce either an *l* or *r*, but uſe *n* inſtead of it; ſo for *Lobſter* they ſay *Nobſter*.

If the Breath, being more ſtrictly compreſſed, breaks out *more ſubtilly*, when you are about to pronounce *k*, or hard *c*, it forms the *Greek* χ, the *Arabian Cha*, the *Hebrew Cheth* rightly pronounced; that is by a middle Sound between *c* and *h*. This Sound is very common both to the *Germans* and *Welſh*, who both expreſs it by *ch*. But this Sound is quite neglected among us; for our *ch* has a very different Sound; as we ſhall ſhow by and by.

But if the Breath go out in a groſſer manner, and leſs compreſſed, by reaſon of the more lax Poſition of the Tongue, and larger Paſſage for the Breath, the *Latin h* is formed, the *Hebrew* and *Arabian He*, and the *Greek Aſpirate*

*rate Spirit.* And this Sound is common to moſt Nations. But the *French*, tho' they write *h*, yet they ſeldom pronounce it. The Difference betwixt the Sound of the foregoing Letter, and this is, that the Breath in the former is expelled with a greater Force, and by a narrower Paſſage, as it were thro' a Chink, and is therefore called the double Aſpirate: This Sound is driven more freely, and as it were thro' a Hole or larger Paſſage. The *Greeks*, becauſe its Sound is but ſmall, called it an Aſpiration, as it were no Letter, and they do not now adays ſet it down in the direct Line of the Letters, but place it over the Head of the Letter. Tho' formerly they placed them before the Vowels in a direct Line: But, if I am not miſtaken, they ſet it after the Conſonant *S*; and hence it is, that *H* ſtands among them for the Mark of an Hundred; for what is now written, Ἑκατον, was formerly written Ηεκατον, *Hekaton*. But I can ſee no Manner of Reaſon why *h* ſhould not be a Conſonant in all other Languages, for it is by no means to be rejected from the Number of Letters, becauſe the Sound of it is not pronounced by the *French*, and ſome others; for that is common to many other Letters, eſpecially of the *Hebrew*, and other Oriental or Eaſtern Tongues, where they are *quieſcent* or ſilent. Neither is it leſs a Letter, becauſe it does not prevent the Eliſion or Cutting off of the foregoing Vowel, when another comes after it in the following Word: For formerly neither *m* nor *s*, did hinder this Eliſion or cutting off of the foregoing Vowel. But I own, it may be doubted whether the *Latins* who were ſuch mighty Imitators of the *Greeks* allowed it to be a Letter or not, eſpecially ſince I ſee the *Grammarians* ſo earneſtly ſpeaking againſt it.

If the Breath being pretty ſtraitly compreſſed, goes out by a very ſmall or ſubtile Chink, when you are pronouncing *v* or hard *g*, then that Sound is formed which is expreſſed by *gh*. I perceive the *Engliſh* had this Sound formerly in the Words *Light*, *Night*, *Right*, *Daughter*, &c. but now adays they retain the Writing, yet they entirely neglect the Sound: But the *North* Country People, eſpecially the *Scots*, do for the moſt part yet retain it, or do rather make uſe of the Sound *h* in its room. The *Iriſh* do truly expreſs this Sound in their *gh*, as in *logh*, a Lake. It differs from the *Germans ch*, as *g* does from *c*, by a direction of the Breath in ſome reſpect to the Noſtrils, which neither *c* nor *ch* admit of. But the *Germans* do

do for the moſt part write theſe Words with *ch*, which the *Engliſh* write with *gh*, for their *nacht*, *recht*, *liecht*, *fechten*, *tochter*, anſwer to our *night*, *right*, *light*, *fight*, *Daughter*, &c. The *Latins*, *Greeks*, *Hebrews*, *Arabians* had not this Sound unleſs you may pronounce the *Hebrew Gimel*, with this Sound. The *Perſians* give this Sound to their *Ghaf*, which is diſtinguiſhed from the *Arabian Kef*, by having three Points over it.

But if the Breath go out pretty freely, and as it were thro' a broader Hole, the *Engliſh y* Conſonant is formed, the *German j* Conſonant, the *Arabian Ye*, with which Sound many would have the *Hebrew jod* to be pronounced; that is, with a Sound near a-kin to ſlender *i*, very rapidly pronounced. Therefore the Diphthongs *ai*, *ei*, *oi*; or *ay*, *ey*, *oy*, are indifferently written by *i* and *y*: Eſpecially among the *Engliſh* and *French*. But that Sound, which is reckoned by ſome as a Subjunctive Vowel, is really a Conſonant; for the Letter will be pronounced exactly after the ſame manner in *ſaying*, *praying*, &c. whether it be referred to the former Syllable, and called a Vowel; as in *ſay-ing*, *pray-ing*, or whether it be referred to the latter Syllable, and be counted a Conſonant; as in *ſa-ying*, *pra-ying*. For we perceive the ſame Affinity between *oo*, or fat *u* and *w*, that there is between ſlender *i* and *y*. Concerning which Sounds the Learned GATAKER may be conſulted in his foreſaid Treatiſe. But ſometimes alſo *y* is put for *i*, where *i* is a Vowel, eſpecially at the End of Words; in which Caſe not only the Ancient *Engliſh Saxons*, but likewiſe the *Engliſh* that ſucceeded them did for many Ages mark the Letter *y*, whenever it ſtood for a Vowel with a Point over the head of it, thus *ẏ*.

But that there is a great Affinity between this Letter *y* and *g*, and *gh*, is evident from thoſe Words which we now write with *gh*; as, *light*, *might*, *thought*, &c. were formerly in the Old Manuſcripts written with the Conſonant *y*, with the ſame Character; as in *yet*, *yonder*, &c. For they had a threefold Figure, one *y* which we now expreſs by *th*, as we have already obſerved; another which was uſed for the Vowel *i*, and differing from the former only by the Point over it; and a third *y*, which was always put for *y* Conſonant, and which is found in thoſe Words which we now Spell with *gh*. But the Later Copiers or Tranſcribers of Books being ignorant of the Character

Character that was then made uſe of, have by a very groſs Miſtake ſubſtituted the Character of the Letter *z* in its room, whence thoſe Monſtrous Words *Thouzt*, *Souzt*, &c. for *Thought*, *Sought*, &c. or rather for *Thouyt*, *Souyt*, and they were then uſed to be written with *y* Conſonant, as we may ſee in the Impreſſions of *Chaucer*, and others of the Old Poets.

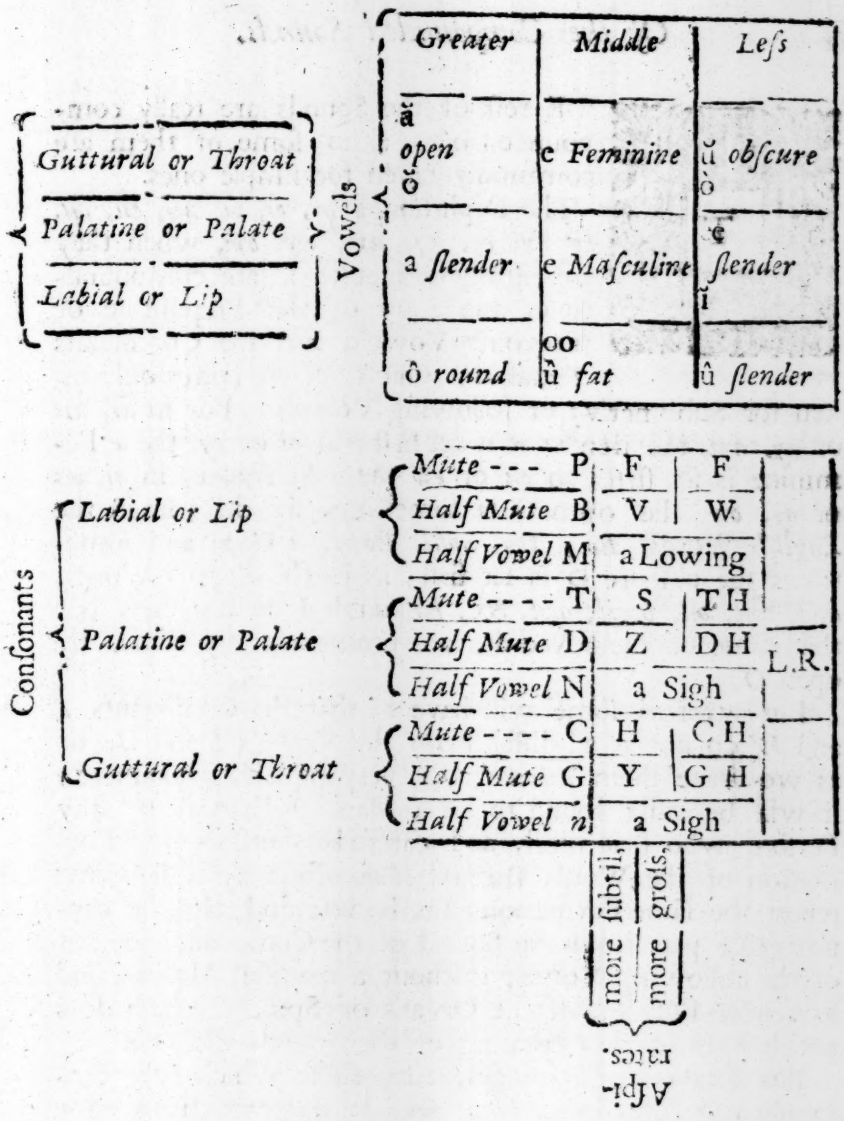
But the Learned *Wheeloc*, formerly Profeſſor of the *Arabick* and *Saxon* Tongues in *Cambridge*, does more truly write this ſort of Words with *h* in his Edition of *Venerable Bedes* Eccleſiaſtical Hiſtory in *Saxon*, &c. where you meet with *cnihte*, *mihte*, *druh*, &c. for *Knight*, *might*, *through*, &c. To which we ſhall add, not a few Words which we write with *y*, were formerly by the *Saxons* (and are now moſt commonly by the *Germans*) written with *g*: for our Words *Slay*, *ſayl*, *ſay*, *day*, *rain*, and a great many others, are written partly by the *Saxons*, and partly by the *Germans*, *Schlagen*, *ſegel*, *ſegen*, *ſag*, *tag*, *regen*, &c. And on the contrary, many Words which are now written with *g*, were formerly written with *y*; as in *again*, *againſt*, *given*, &c. were written *ayen*, *ayenſt*, *yeoven*, &c.

Thus I have given you an account of all the ſimple Sounds of the Letters, that I know of, I have treated of their formation, and have likewiſe divided them into their Families or Claſſes. All which Sounds you may here behold at one View.

A Syn-

# A Synopsis of all the Letters.

With an opening




SECT.

## SECT. IV.

### *Of the Compounded Sounds.*

THE reſt of the Sounds are really compounded ones, altho' ſome of them are commonly taken for ſimple ones.

The Diphthongs *ai, ei, oi, au, eu, ou,* or *ay, ey, oy, aw, ew, ow,* when they are rightly pronounced, are compounded or made up of the Prepoſitive or foregoing Vowels, and the Conſonants *Y* and *W*, which yet are commonly taken for Subjunctive or following Vowels. For in *ai, au* or *ay, aw*, the ſlender *a* is ſet firſt; in *ei* or *ey*, the *e* Feminine is ſet firſt; in *eu* or *ew* the *e* Maſculine; in *oi, ou* or *oy, ow*, the open O is ſometimes ſet firſt; as in the *Engliſh* Words, *Boy, Toy, Soul, Bowl, a Cup*; and ſometimes the obſcure O is ſet firſt; as in the *Engliſh* Words, *boil, toil, oil, bowl, owl*, &c. Although I do not deny but that ſome of theſe Words, are pronounced by ſome, by open *O*.

But whereas ſome will have it that the Conſonants *Y* and *W* do not at all differ from the Vowels *I* and *U*, or as we write them *EE* and *OO*, very rapidly pronounced; it will be eaſily found to be a Manifeſt Errour, by any Perſon, who ſhall nicely and carefully conſider the Formation of the Words *Yee* and *Woo*, eſpecially if he often repeat the ſame Formation; for he will find, that he cannot eaſily paſs from the Sound of the Conſonant, to that of the following Vowel, without a manifeſt Motion, and ſo a new Poſition of the Organs of Speech, which does not happen in the repeating of the Sounds *EE, OO*.

But I am not ignorant, that theſe which we commonly call *Diphthongs*, have Sounds different from their genuine Sound, in different Tongues, of which we ſhall not now treat; Yet theſe may all be found and diſcovered among thoſe Sounds which I have diſcourſed of, and ſo may be reduced to their proper Places.

The

The *Engliſh* long or groſs *I*, is plainly a Sound compounded of the *E* Feminine and the *Y* Conſonant. And has altogether the ſame Sound as the *Greek* ει.

The *Engliſh J* Conſonant or ſoft *G*, or elſe *Dg*, is compounded of the Conſonants *Dy:* For their *Jar, joy, gentle, lodging*, &c. ſound *dyar, dyoy, dyentle, lodying*, &c. And with the ſame Sound is the *Arabian Gjim* pronounced, (which Letter altho' it comes from the *Hebrew Ghimel*, yet does not retain its Sound) as alſo the *Italian Gi.*

The *French J* Conſonant or ſoft *G*, is compounded of the ſounds *Z y.* For their *Je, Age*, &c. are *Zye, A-zye*, &c. The *Perſians* write this Sound by their *Zye*, which is diſtinguiſhed from the *Arabian Ze*, by having three Points at the Top.

But the *German J* Conſonant, is plainly a ſimple Sound, namely the ſame with the *Engliſh Y:* As has been ſaid before.

The *Engliſh Sh*, the *French Ch*, the *Germans Sch*, the *Hebrew* and *Arabian Schin*, have the Sound of *Sy.* For the *French* Word *Chambre*, the *Engliſh Shame*, the *German Scham*, ſound *Syambre, Syame, Syam.* The *Welſh* expreſs this Sound by *Si*, with a Note of Production over the following Vowel. *Sion* [John] is a Monoſyllable, but *Sion* [Mount Sion] is a Word of two Syllables.

The *Engliſh Ch* or *Tch* ſounds *Ty:* For *Orchard, Riches*, have the Sound of *Ort-yard, Kit-yes*, &c. With this Sound the *Italians* pronounce their *E* Vowel before the Vowels *E* and *I.* The *Perſians* to expreſs this Sound, beſide the *Arabick* Alphabet aſſume their *Che*, which they diſtinguiſh from the *Arabian Gjim*, by three Points over the Head of it. If before the *Engliſh* Word *Yew*, you ſeverally put *D, T, S, Z*, it will be made, *Dyew, Tyew, Syew, Zyew*, that is, the *Engliſh* Words *Jew, Chew, Shew*, and the *French* Word *Jeu, Play.* And if you put *S, Z*, before *Yanyer*, it will make the *French Changer*, that is, *Syan-zyer*; but if you put *T, D*, before it, it will make the *Engliſh Changer*, that is, *Tyan-dyer.*

I am ſenſible that there are ſome who will have it, that the Sound *S* is heard in *Engliſh che* and *ge*, as if *Changer* were to be Sounded *tsyandsyer*; and I appeal to others, whether he who truly pronounces the *Engliſh*

Word *Changer*, does not at the ſame time pronounce the Sounds *tyan-dyer*.

The *X* of the *Latins*, and the ξ of the *Grecians*, and the *X* of almoſt all other Nations are compounded of *cs*, κσ. This Letter the *Hebrews* and other Oriental People have not, but write in its ſtead the ſimple Letter, of which this Letter is compounded, which the *Germans* likewiſe often do, for their *Ochs*, *Wachs*, *Sechs*, *Sechſt*, &c. are the *Engliſh Ox*, *Wax*, *Six*, *Sixth*. The *Welſh* always expreſs this Sound by *cs*.

The *Latin K* was Antiently uſed for *Ca*: For they wrote indifferently *Calenda* and *Klenda*. But it now generally has amongſt moſt Nations the ſame Sound as the *Greek* κ *Kappa*, from whence it came, or the *Latin C*: And it would be altogether a ſuperfluous Letter, if *C* always retained its genuine Sound. Wherefore the *Welſh* whoſe *c* has always the ſame Sound, have no *k*; as well as ſome other People.

*Gataker* does rightly affirm, that the *Q* of the *Latins* was formerly written for *cu*, or rather *cw*: But now adays when *u* is ſubjoined to it, it has the ſame Sound as *C* or *K*, and is a ſuperfluous Letter. The *Welſh* have not this Letter; but for *qu* always write *cw*, or *chw*. And the *Saxons* wrote *Cpen*, that is, *Cwen*, for what we write *Queen*.

The *Engliſh wh* is altogether Sounded as *hw*. For the *Engliſh whit*, and the *French huict* have the ſame Sound, tho' they differ very much in Signification. The *Saxons* did alſo ſet the *h* before the *w*, but I cannot tell how the *Engliſh* came to alter the placing of it: So for the *Saxon hwet*, *hwile*, the *Engliſh* ſay *what*, *which*, but the *Scotch*, *quhat*, *quilk*.

And it is worth our obſerving, that the Conſonants *y* and *w*, tho' it be not much minded, are moſt commonly ſubjoined to kindred Conſonants, before kindred Vowels: For *y* is often ſubjoined to the *Guttural* Conſonants *c*, *g*, when a *Palatine* Vowel follows: For *can*, *get*, *begin*, are Sounded as if they were to be written *cyan*, *gyet*, *begyin*: For the Tongue can ſcarce paſs from theſe *Guttural* Conſonants to form the *Palatine* Vowels, but that it muſt pronounce *y*. But it is not ſo before the other Vowels; as in *call*, *gall*, *go*, *gun*, *gooſe*, *come*, &c.

*W* is

*VV* is ſometimes ſubjoined to the *Labial* or *Lip* Conſonants *p* and *b*, eſpecially before open *o*; as in *Pot*, *Boy*, *boyl*, &c. which are ſounded as if they were to be written *pwot*, *bwoy*, *bwoil*, &c. but they are not always thus pronounced, nor by all Perſons.

The *Latin æ*; the *Engliſh ea*, *oa*, *ee*, *oo*, and ſometimes *ei*, *ie*, *ou*, *au*, alſo *th*, *ph*; (the like to which are to be found among other Nations) altho' they are written with two Characters or Letters, are notwithſtanding, according to our preſent Pronunciation of them, but ſimple Sounds: As we have ſhewn in their Places.

And hitherto have I explained all the Sounds of the Letters, which do occur in any Nation, both ſimple and compounded, as far as I thought ſufficient: And I do believe that you can ſcarce find any Sounds which may not be reduced to the Claſſes of ſome of the Sounds that have been here treated of.

It is alſo obſervable, that there is ſome Difference of Pronunciation among different Nations, which does not proceed ſo much from the diſtinct Power of the Letters, as from the Manner of the Pronunciation: For the *Engliſh* do, as it were, thruſt their Words forwards, towards the outward part of the Mouth, and ſpeak more openly; whence the Sounds become alſo more diſtinct. The *Germans* do rather draw back their Words towards the hinder Part of the Mouth, and Bottom of the Throat; whence their Pronunciation is more ſtrong. The *French* draw their Words more inward towards the Palate, and ſpeak leſs openly; whence their Pronunciation becomes leſs diſtinct, and is intermixt with a ſort of confuſed Murmur. So the *Italians*, and eſpecially the *Spaniards* ſpeak more *ſlowly*; the *French* more *haſtily*, and the *Engliſh* in a middle Way betwixt both. There are ſeveral other Differences of Pronunciation among other Nations, which any one may obſerve as Occaſion ſhall offer.

## *Sir* Thomas Smith's *new* Engliſh *Alphabet.*

| Nomen. | Proteſtas. | Exemplum. |
|---|---|---|
| *A a.* | *A* ſhort. | Man, Hat. |
| *Â â a-* | *A* long. | Mân, *i. e.* Maine, Hât, *i. e.* Hate. |
| *B b.* | *Be-* | |
| *C c.* | *Ch, Tch,* final. | Ceri, *i. e.* Chery, Mac, *i. e.* Match. |
| *D d.* | *De-* | |
| Δ ð Δ Đ | Δ *e-*, i. e. *Th.* | Δou, *i. e.* Thou, Baϑ, *i. e.* Bath. |
| *E e.* | *E* ſhort. | Led, Bred, Hel. |
| *Ê ë ē e-* | *E* long. | Lëd, *i. e.* Lead, Brêd, *i. e.* Bread, ⋆ ⋆ He-l, *i. e.* Heal. |
| *I ë.* | *E* Engliſh. | Brëd, *i. e.* Breed, Hel, *i. e.* Heel. |
| *F f.* | *Ef.* | Fïl, Strif. |
| ∇ ∇ ſ. | *Ev.* | ∇ i-l, *i. e.* Vile, Stri∇, *i. e.* Strive. |
| *G g.* | *Ge-.* | Gai, Get. |
| Ꞩ Ꞩ. | Ꞩ*e-.* | Ꞩai, *i. e.* Iay, Ꞩet, *i. e.* Iet. |
| *H he.* | *Ha.* | |
| *I i y.* | *I* ſhort. | Hid, Bi, *i. e.* By. |
| *Î ī i-* | *I* long. | Hïd, *i. e.* Hide, Bī, *i. e.* Buy. |
| *K k.* | *Ka.* | Kat, Kac, *i. e.* Catch. |
| *L l.* | *El.* | |
| *M m.* | *Em.* | |
| *N n.* | *En.* | |
| *O o.* | *O* ſhort. | Hop, Hors, *i. e.* Horſe. |
| *Ô ō ö o.* | *O* long. | Hop, *i. e.* Hope, Hörs, *i. e.* Hoarſe. |
| *P p.* | *Pe-.* | |
| *Q q.* | *Qui.* | |
| *R r.* | *Er.* | |
| *S s.* | *Es.* | |
| *Z z.* | *Ezed.* | Lïz, *i. e.* Lyes, Di-z, *i. e.* Dyes. |
| Σ Σ. | *E* Σ. i. e. *Eſh.* | LeΣ, *i. e.* Leaſh, FiΣ, *i. e.* Fiſh. |
| *T t.* | *Te-.* | |
| *V U u.* | *U* ſhort. | Buk, *i. e.* Buck, Full. |
| *V̂ p ü w̄.* | *U* long. | Bük, *i. e.* Book, Fül, *i. e.* Fool. |
| *Y y ỵ.* | *υ* Greek. | Tru, *i. e.* True, Ru, *i. e.* Rue, † |
| *X x x.* | *Ex.* | †Ny, *i. e.* New. |

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